ATHENE

THE AMERICAN MAGAZINE OF HELLENIC THOUGHT

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Knossos, Crete

Vol. XI - No. 3

AUTUMN, 1950

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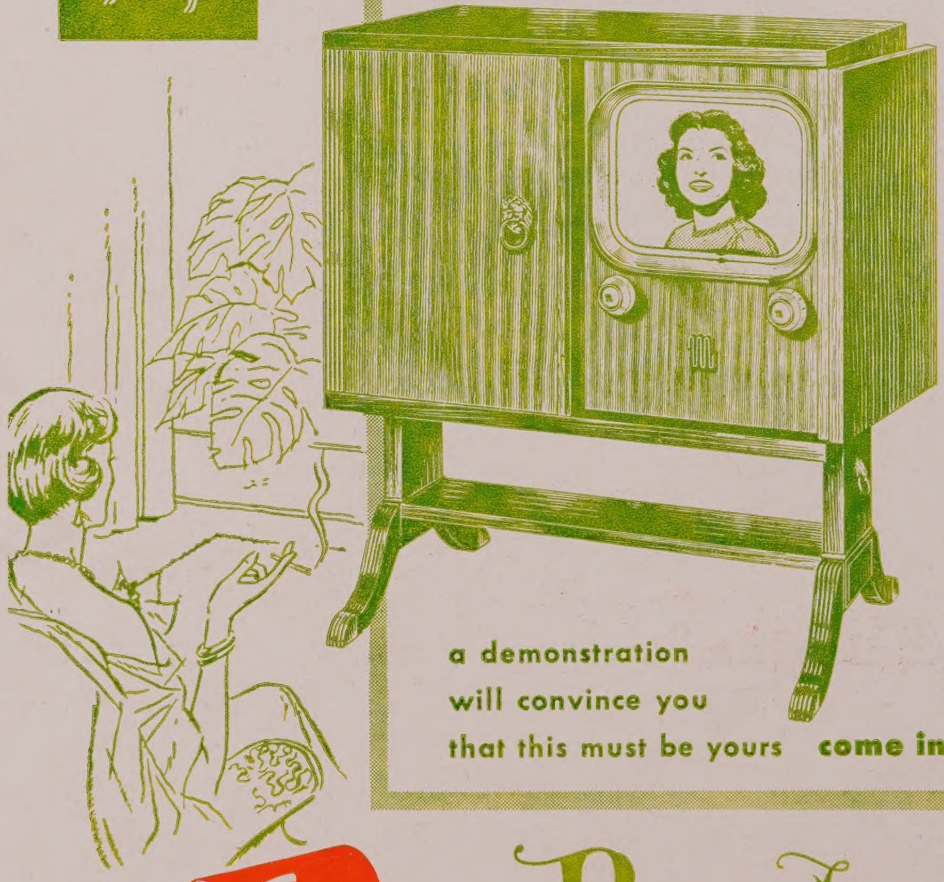

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ATHENE

Autumn 1950 = Vol. XI = No. 3
919 Wellington Avenue - Chicago 14, Ill.
Phone WEbster 9-3395

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• Entered as Second Class Matter March 28, 1941 at the Post Office of Chicago, Illinois, under the Act of March 3, 1879.

Edited Quarterly
by

DEMETRIOS A. MICHALAROS

STELE OF PROCLEIDES

(From the Dipylon)

ATHENE

THE AMERICAN MAGAZINE of HELLENIC THOUGHT

AUTUMN, 1950 DEMETRIOS A. MICHALAROS, Editor VOL. XI - No. 3

American Intellectuals Plan Mass Pilgrimage to Greece in 1951

In view of the recent appeal of King Paul setting 1951 aside as a year of "Homecoming" with a special invitation to tourists and students to visit Greece, a plan is afoot to send a strong delegation of American scholars and business leaders next year to Greece in an especially arranged and conducted tour. A general committee is now being formed for this purpose in America and a corresponding committee has been formed in Athens, to work out the details, to plan the special events under consideration and of course to receive the visitors.

The historic caravan of American scholars, business leaders, churchmen, poets, artists, musicians etc. will probably start for Greece late in June (or early in July for those who will go by plane) and will converge on Athens on a certain designated day during the second week in July. There the Athens committee headed probably by Queen Frederika will take over. Since this is going to be an escorted all expense tour, the Athens committee will be ready to function on embarkation and the visitors will find that everything has been arranged in advance for their enjoyment and in order to get the most out of their 30-day sojourn through the historic land.

Primarily it will be a pleasure trip, since Greece is known as the land of enchantment, where every hill or valley teams with blithe spirits and the magic past, yet it will be an educational experience as well.

The exact itinerary will be ready in a few days as soon as final arrangements are completed with the Athens Committee. It will then be published and will be mailed to Universities museums and similar institutions asking them to form groups to participate in the historic excursion. Naturally, the pilgrimage is open to all. From all indications and considering the tentative plans of the committees it will be the most exciting, the most memorable dreamed-of vacation to Europe.

In addition to Athens, the expedition will take in the Peloponnesus, Northern Greece and the islands.

To visit Athens alone is worth any trip, in fact in the presence of the historic associations and the Attica landscape, one would re-vitalize oneself. The climate of Athens has been praised since antiquity. A sunset in Athens they say is a very rare experience. But an even rarer one is to visit the Acropolis by moonlight or the temple of Poseidon at the Sunium. All these, and the museums, richest in the world; the monuments; the stadium; the Ceramicus with its ancient avenue of tombs; the Byzantine churches make Athens a top tourist attraction. Neither should we forget that modern Athens a metropolis of a million and a half boasts the best night life in the Mediterranean.

Remembering that Athens is only one of the localities to be visited by the excursionists, the tour of the famous Aegean Islands, of Crete, Rhodes, the Cyclades, Delos, etc. by specially chartered boat will be an unforgettable experience not to be duplicated anywhere, because nowhere in the world are to be found islands as famed or as beautiful. Then of course there is historic Peloponnesus, Olympia and Sparta. Delphi, the seat of Apollo is another "must" and the committee is arranging special events at this and other historic spots.

The Athens Committee at the suggestion of the American Committee has asked the Greek national theatre, one of the ablest organizations of its kind in the world to prepare a series of special theatrical productions for the benefit of the American visitors. There will be also special concerts by the Athens Symphony Orchestra. The time schedule for these events and the folk festivals which also will be organized for the benefit of the Americans, will appear on the special folder to be printed soon by the committee.

In the meantime we urge our readers interested in this historic pilgrimage of cultural America to Greece in 1951 to communicate with us. The rates for the all expense tour by boat or by plane will be exceedingly low. Write:

"American Pilgrimage to Greece" Dept.
ATHENE MAGAZINE
919 Wellington Avenue
Chicago 14, Ill.

ELIA KAZAN - Genius of the Theatre

If the majority of the Greek-American literati swear by the name of one Elia Kazan, it is because he is a sort of a major God to them. He owes nothing to them, yet he is one of them. No doubt there are other deities in the Pan-Hellenic artistic Pantheon but Elia seems to top them all because he is a many-sided genius and he is a self-made man.

In spite of his fast rise in the theatrical world, Elia's development has been typically Greek-American, in the sense that he once waited on tables to help pay school expenses, even thoough like most Greek-Americans he did not wind up into the restaurant business.

He did however do something to the theatrical business. Ever since he mixed up with it, it is a different business. James R. Miller says that Kazan is America's top director. No one disputes that. No one would after "A Street Named Desire", "Death of a Salesman", "All My Sons", "Deep Are My Roots" etc., etc., to mention only a few plays, or "Gentleman's Agreement", "A Tree Grows In Brooklyn", "Pinky", "Panic in the Streets", etc., his most important, though not his only, movie successes.

What lies behind this meteoric career is first the personality of the man and second his racial antecedents. If dynamic personalities are to swoop down on the world of art one should not wonder if some are of Greek lineage. And if they are of Greek lineage they have every right to be there, especially if their domain is the theatre. The theatre is a Greek creation. True, during the intervening centuries, since the 5th century Athens, the Greek people have not done much on this score, but the Greek people have been in the diaspora all this time or fighting the worlds battles at home, and producing civilizations right along. They are still at it. From time to time a star appears. Kazan. He is a climax . . .

And yet Elia Kazan is the product of American civilization. Only in America a man of Kazan's genius could find the means and the opportunities to exercise his talents so widely. But here is a story of his career, chronologically stated:

Elia Kazan became a movie director only on condition that he could have "two kinds of freedom": (1) okay over material, and (2) a schedule of only one picture a year.

But in becoming a full-fledged movie director at the age of 34, he finally achieved an ambition that had haunted him for 13 years.

He was born in Constantinople, Turkey, September 7, 1909, of Greek parents—"and we'll skip the Greek name", he says. "I'm using my grandfather's name.

When he was two, the family moved to Berlin and he "almost became a member of the bloody German Reich". Fortunately, however, business was bad, so the family moved back to Constantinople. Then his father set sail for America, to scout the possibilities of setting up as a rug importer in New York. The possibilities materialized, and he sent for his family. This was in 1913.

Despite the war, his father still is in the rug business—on West 33rd Street, just off Broadway, in New York. Irrelevantly, his son adds, "He is also a terrific bridge player."

Previous to Elia (pronounced E-ly-a), no one in the family ever had any connection with show business. After him, he suspects, the same will be true. But that remains to be seen.

He attended New York public schools, then when the family moved to suburban New Rochelle, Mayflower School and New Rochelle High School—meanwhile having nothing whatever to do with dramatics. He went on to Williams College, still with no interest in dramatics. He had no idea of what kind of work he wanted to do in life. "Frankly, I wanted to avoid work as much as possible—and as long as possible."

Therein lies the secret of his success.

At college, he waited on tables at a fraternity house. That form of labor, he didn't mind; he was a "pretty good waiter." But during summer vacations he punched time-clocks in a variety of New York offices, and that he didn't like.

It was strictly as a fugitive from time-clocks when he graduated from Williams, that he enrolled in the Yale Dramatic School. He was not impelled there by the irresistible lure of the drama. He was only trying to extend his educational period—and to delay, yet awhile, a permanent association with work.

So for the next two years, he went to Yale. But as the course drew to a close, he had to make some kind of decision about what he wanted to become. He decided that he would like to be a movie director.

He was then 21.

"You see," he explains, "I realized that before I could be a director, I would need more education. Lots more.'

By way of post-graduate study, after leaving Yale, he enrolled with the Group Theatre as an apprentice.

At the end of three years, he had learned enough about the presentation of drama to be elected stage manager. He didn't think it would be much longer before he was a director. But he reckoned without playwright Clifford Odets.

Odets wrote a one-act play, since famous, entitled "Waiting for Lefty," which the Group undertook to produce. But as rehearsals got under way, there was one role that still hadn't been cast. In their desperation, they drafted Kazan for the role.

To his surprise, he was a success as an actor: he even got attention from the critics. So, for the

next six years, from 1935 to 1941, he "couldn't avoid acting."

Meanwhile, he played opposite Frances Farmer in "Golden Boy," opposite Sylvia Sidney in "The Gentle People,' opposite Louise Platt in "Five-Alarm Waltz,' and opposite Ingrid Bergman in a Broadway revival of "Liliom." He climbed up to a salary of $700 a week. The way he puts it is: "For an odd-looking guy, I did all right." But what he wanted to do was to direct. And he "kept making stabs at it, without much success."

En route, he acquired ownership of a play, "Blues in the Night." When he couldn't raise the necessary funds to put it on, he sold the play to the movies. Warners, who made the purchase, wanted him to act in the picture. He succumbed to the offer, and also appeared in "City for Conquest," staying in Hollywood a total of 12 weeks.

"I didn't see any reason to hang around any longer," he says with a quick grin, which is characteristic. "I had enough money by that time to buy a farm I wanted near Danbury, Connecticut. That farm is still about the only thing I own. I'm not a very provident guy."

Back in New York, he appeared in a few more plays, and kept on trying to direct a few. As a stage director, he finally clicked, in a mild way, with "Cafe Crown." Thornton Wilder saw the play and wanted him to direct "Skin of Our Teeth.' Wilders dramatic fantasy won the Pulitzer Prize; the star Tallulah Bankhead, won the Drama Critics Award for the year's best performance; and Kazan won the Critics Award for the year's best direction.

As a follow-up, he directed the lavish musical, "One Touch of Venus," then turned around and directed Helen Hayes in "Harriet." He had three hits on Broadway simultaneously—sensational accomplishment. ("A lot of it was luck," he claims.) Hollywood scouts came pounding on his door, pleading with him to donate his talents to the screen.

While he pondered the offers, which came from every major studio, he directed "Jacobowsky and the Colonel," by Franz Werfel, which became a Theatre Guild hit.

He signed with 20th Century-Fox for three reasons: (1) Production Head Darryl F. Zanuck was willing to give him the "two kinds of freedom" he wanted; (2) he was offered the chance to direct "A Tree Grows in Brooklyn," which appealed to him as "something truthful, something that touched and moved me, something that embodied universal experience"; and (3) Louis Lighton was assigned as producer.

Kazan arrived in Hollywood without fanfare in March, 1944, to direct the tests for the picture, as well as the picture itself.

He moved into an apartment in the Garden of Allah, looked out the window, and discovered that right outside was the kind of tree that grew outside Francie Nolan's window. Namely, a Chinese sumac, popularly called "the Tree of Heaven," and known to horticulturists as Ailanthus Glandulosa.

ELIA KAZAN

He wanted to know: "Does that kind of tree grow everywhere, or am I the recipient of an omen? And does it look like a good omen?"

"A Tree Grows in Brooklyn" marks his directorial debut in Hollywood—but, strictly speaking, it is not the first picture he has directed. In 1934 he sent the New York critics into pane-gyrics with a two-reeler entitled "Pie in the Sky," filmed on the Long Island City dump at a cost of exactly $7. He and Ralph Steiner, his partner in the venture—"and God"—enacted the only parts. Then in 1943 he was commissioned by the United States Department of Agriculture to direct the short, "It's Up to You," subsequently seen in parctically every movie theatre in the United States.

His approach to his first Hollywood directorial assignment was: "I figure I don't have much to teach the movies, but the movies have a lot to teach me." He started by "pok'ng his nose here and there," to find out what he could learn. He reacted in a big way to the discovery of the number of studio departments that cooperate in the making of an ambitious picture—'not to mention the competence of the people in those various departments." He commented: "It's sobering to have all

(Continued on Page 77)

Economides Holds Athens Symphony Into Compact Force

By MAVRETA IOAKIMIDES
(Athene Correspondent in Greece)

MAVRETA IOAKIMIDES

The musical tradition in Greece is strong. Not only is it strong but as it has been reported in "Athene" on several occasions in the past, the tradition still holds in the unique modes which seem to have come down through the centuries especially in Byzantine sacred music and the folksongs.

The modern tradition however is currently upheld by two very remarkable institutions, the Athens Symphony and its subsidiary organization the Athenian Choristers.

Under the distinguished direction of F. Economides, one of the ablest directors in Southeastern Europe, the Athens Symphony has won its laurels as the best symphony orchestra in the Eastern Mediterranean. Critics are unanimous as to this, and they also agree that it was Economides who molded the organization into its present excellence.

The Athens Symphony dates from 1893 when it first appeared as an adjunct to the Odeon or the Conservatory of Music. In 1911 it inaugurated subscription concerts.

Economides took charge in 1926. It took some years to build up the organization and by 1937 Athenians were amazed at the consummate interpretation of the world's most difficult pieces and compositions. The regular summer concerts at the ancient Odeon of Herodes Atticus were highly sought after and not without reason. In 1942 the Athens Symphony was officially subsidized by the government. It has been a government project since. It is now at the height of its career. During the past few seasons it has been the host to many a European artist who consider it an honor to sing or play with this symphony.

The Athenian Choristers, a mixed choir of 110 voices was also organized by Director Economides, in 1921. It is exceedingly popular with music lovers in the Greek capital and its appearances are highlighting the busy musical season here.

We hope that both the orchestra and the Choristers will play in America some day. Athenians here are very proud of these two institutions and particularly of the director F. Economides.

THE ATHENS SYMPHONY AND THE ATHENIAN CHORISTERS
AT THE ODEON OF HERODES ATTICOS. F. ECONOMIDES, CONDUCTING

(Above) Prayer of Joachim and Anna

The monastery of Dephni, founded on the site of the ancient Temple of Apollo Daphnios, has a remarkable Byzantine Church of the 11th Century, adorned with exquisite mosaics in light and gay colors on a golden ground. Each one of these is a masterpiece, bearing the characteristics of the artistic tendencies of that period. The wonderful representation shown above decorates the narthex of the church, and is one of the best preserved mosaics.

(Left)

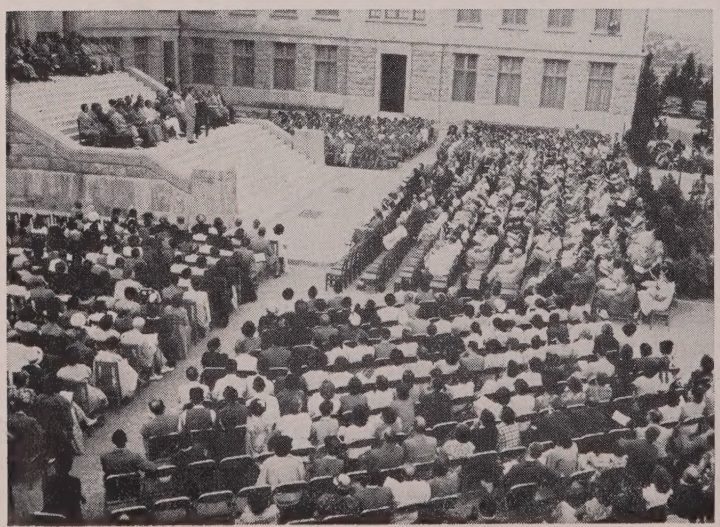
Example of Byzantine Ivory

Athens College

Celebrates 25 Years of Founding

When Athens College was first founded in 1925 few of its sponsors could realize then the far reaching influence this great institution was destined to have on the social and educational life of the Greek people. Not only it developed to be one of the best schools of its kind in the Near East, but Athens College did something more. It brought the American spirit into Greece. That might sound like a big statement, but when you ask those who have benefited from it most, its graduates, you will find that this College channels into the bloodstream of the Greek people the ideals we call American, better than any other agency, and of course there are many American agencies in Greece today or have been in the past. Athens College is a link.

Athens College is located in Psychico, a suburb of Athens on a hillside facing Mt. Hymettus. And it was founded as we say above in 1925 by a



(TOP) — Benaki Hall main Athens College Building with addition under construction.

(MIDDLE) — President Homer W. Davis of Athens College.

(BOTTOM) — The 25th commencement exercises of the college was a gala event attended by the Greek Premier and other high government officials.

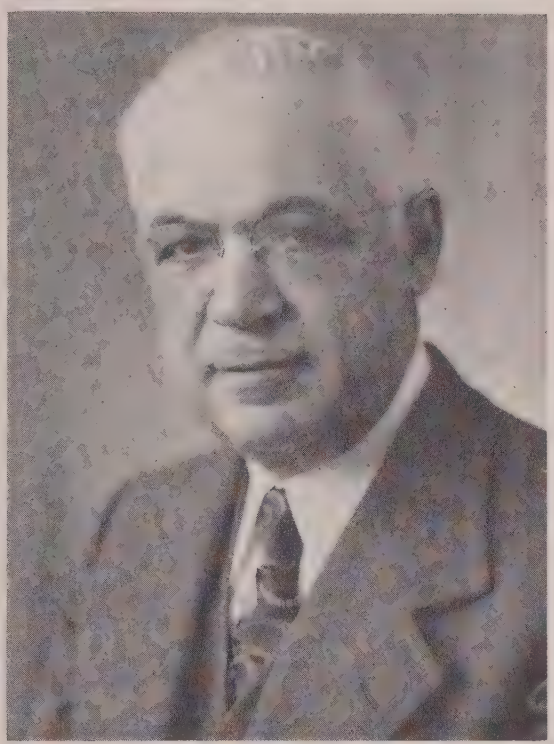
committee of Athenian Greeks and Americans who hoped through the co-operation of Greek and American educators to build a school peculiarly suited to Greek youth. Its success today may be measured by the fact that many parents enroll their sons at birth.

The College is administered by two boards, one in Greece and one in the United States; by an American president and a Greek co-director and a faculty of 85 (73 Greeks-12 Americans). The funds for its founding and support have been contributed half by Greeks in Greece and half by friends in the United States.

The enrollment has been doubled since the war in order to give the privilege of the training the College offers to as many as possible, but there are still thousands on the waiting list. There are 900 students from all parts of Greece and from all social classes. Approximately half of them come from families who can pay for the full share of the cost of their sons' education. All the income from the small endowment of the College and all contributions are used for scholarships for poor boys (at present 430) many of them orphans of the war. The larger number are day students who have hot lunches at the College but 65 of the 150 boarders are scholarship beneficiaries, 45 being orphans of war to whom the College supplies not only board, room and education, but all the necessities of life.

Athens College owes its start to an Athenian philanthropist named Delta who gave over 60,000 pounds ($300,000) for the first building which was dedicated in 1929. Benaki,, whose son Antonios is president of the College Athens' council, gave another $40,000. Delta's sister established a number of annual scholarships and of course Antonios Benaki is also a heavy contributor.

ANDREW G. KANELOS, nationally known candy manufacturer who conducted the 1950 Athens College Drive.



GEORGE PHILLIPS, Cricago industrialist who participated actively in all Athens College Drives.

The soul of the whole enterprise is naturally the president of the College, Homer W. Davis, one of the ablest educators from America. President Davis has been with Athens College since it was established twenty-five years ago. In 1948 he came to America to tell the people of the college and its needs. As we say above the needs are many, and everywhere he found friends among the Greek-Americans. In Chicago he was greeted by such staunch friends of Athens College, like George Phillips, industrialist, a native of the island of Leucas, who is paying for a number of scholarships annually.

It was through Mr. Phillips' interest in the cause of Athens College that close to $100,000 were donated by the Chicago Greeks during the last few years. Mr. Phillips as Mr. Davis' host served as a liaison betwen a number of Chicago Greek business leaders and the cause of Athens College. The results were encouraging. Last season Mr. Andrew G. Kanelos, nationally known Greek leader and candy manufacturer, conducted the campaign on behalf of Athens College realizing substantial donations from Chicago Greek business men. Now we are informed that President Davis will be in America again this December, and we are sure that Greek business men all over the country will follow the example set by Mr. Kanelos and Mr. Phillips and will seek to contribute to the Athens College drive for funds. As we say above this money is used to pay for the education of worthy poor Greek children, and that is as noble a cause as any.

Poetry

BOREDOM WITH NORDOM!

DIM G-LIMMERIX

Little Chinaman Foo Ling of Nanking
Was feeling much better than King.
When asked to reign
Come sunshine or rain,

He replied: I be lathel Foo Ling.

A nudist who didn't have on nothing
In the way that's best known of as clothing,
When told it wasn't fair
To have nothing to s-wear
Quoth he: Yes, Sir, but who'll do the oathing?

In New York where traffic's t'riffic,
There are writers simply prolific.
Earl Browder's dialectic,
Ben Hecht is just hechtic,
ee cummings is darn hieroglyphic.

Wise Spinoza didn't like spinach.
Nor did like it Thomas d'Aquinach.
When offered some redish,
His nose turned right to radish
And he said: I'm not working for speannaughts!

Frenchmen talk French very loud, too.
English talk English and proud to.
Inglis spik frens,
Frens spik Inglis, hens,
Both spik ich other's tongs when the' kno' how to.

There is something with Americans wronger:
There ain't no American tonguer,
What they talk is not theirs,
It is English yet worse,
Anyway, it'll last a li'l'longer!

I'd rather eat and fatten than diet.
No objection admitted. Quiet!
Being a man out and out,
There can be no doubt,
I could never be like Aphrodiet!

Jonas' story nobody'd belie.
Doubt it never, oh, never would I.
But in case 't wasn't trued,
And was all misconstrued,
't was, oh boy, a whale-of-a-lie!

A rose is a rose is a rose.
A pose is a pause is a paws.
A knock is a knack,
A buck's never back.
And a close is a clause is a claws, is a clothes, is a Santa...

Abbreviation is Abbr.,
Unabridged is Unabr.,
And u say U. S. A.
When old, u'r passe,
And after that, u 'r a cadabr.

Philosophy is a great thing.
But I'd rather be fed than dieting.
Socrated and Plated
Had their bellies deflated,
As for me though, the plate's is the thing!

An American swan— a swYanky—
Felt one day a li'l' bit of pranky.
He swallowed a key
To an unsolved mystery,
And that's what made him a swell swan-a swYankey.

—PAUL NORD

NAUGHTY, KNOTTY, NUTTY

A giraffe tied its neck to a knot
To recall where 't had hidden a nut.
Then it made a second knot
And there was, as it reckoned not,
No giraffe and no knot and no nut!

Of all animals giraffes are the roughest.
When thou seest them, oh reader, thou laughest!
They are also the toughest
And the tall'st and riff-raffest.
And no beast can out-soar a giraffest!

X is really an 'xcellent letter.
I'm sure you won't find any better.
It's so fitting for Xmas,
For some place like X, Mass.
But this certainly 's no 'Xameter!

Abie Lincoln was from Illinoi.
Benny Musso . . . Il Duce A Noi!
Truman came from Missouri,
And from France came Miss Curie,
But no Russian was Ivan Hoe!

AD NAUSEAM.

Cyranose had a hell-of-a-nose,
But how long? That no body knows.
Yet speaking of noses,
We don't know the causes,
Which make a big nose a big nose.

Love is wonderful, or so I've been told,
When you are not old and not bald and not lulled.
But when you count sheep
And go right on to sleep,
Then you'll have your marriage annulled.

When told to bethink,
Before he bespeak,
So answered Benick the Begreek:
I'll tell you quick,
I'll be damned! I believe you bestink!

—PAUL NORD

DO YOU REMEMBER . . .

Seaweed, driftwood, the oceans' roar,
Unkown world on distant shore.
Misty sky, great ships, fog horn,
Ensuing calm of sea at dawn.
Years that played upon the sand,
Meadows. berries, sunswept land.
An old stump, a rock, a shell, . . .
Beckoning sound of old church bell!
Great is distance Time has traveled,
Realisms and dreams unraveled;
Years have felt the throb of life,
Oh fleeting span of wordly strife!
And wisdom blossomed into light
As a lantern, in dark of night, . . .
Since we stood upon our stretching shore
In harmony with the oceans' roar!

—ELIZABETH PANESIS

VASILIKE: MOURNED

I.

Well, perhaps not a palm tree
but as spread, and tall (cer-
tainly as strung on the
wind): Vasilike
forty-two, heavy-
breasted, hanging out clothes
on a Sunday.
God is more gentle with her
than with me. He swings, swings her
dress about her, tugs, tugs like a
small child:

don't go back into the house, there is
nothing like you outdoors.

(She'd stay, but there is bread to make.)

II.

Before she died
(bearing her ninth) thank God, she said,
for them, she saw them about her
as pictures lined along a piano top,
especially
John, but then especially the rest
also.

She wanted to say something comforting,
crossed herself whispering
never mind if the priest is not here yet,
I hung out clothes on Sunday
and He will understand this too.

Apologetically she died (there were socks to be
darned all tied up in a bundle), the wind
piled up on the roof like snow,
slipped into the chimney like a crystal stopper

ten were locked in the bottle, slid down, sideways
as it tipped;
what grief

but outdoors He was glad. She would stay with
Him through
dinnertime, through just as much of Eternity
as He could manage.

III.

Epitaph
VASILIKE, Wife, Mother,
safe in His Hands . . .

—constance elinore hatson

SUICIDE

de Chirico, if he were not involved
with art, might have done well to paint her
alone in a courtyard,
she in a Grecian gown . . .

(she lying in state in the East River.)

—constance elinore hatson

LINES FOR A WISTFUL MOOD

He'd have jousted well for me
(foolish, dearest pawn),
and to think I split his lance
with an open yawn,

coveting a cruel mouth
that betimes would brag
how I wooed a fickle knight
with a bloody flag.

—constance elinore hatson

YOU WERE A POOL, WITH FLOWERS

You were a pool, with flowers
deep in you, growing from your eyes
(and I mistook their in
tent thinking they said
something besides than that they were
flowers).

You were a pool, I swam in you,
let you into my ears, my eyes. Everything I
saw was you, and everything I
heard.

You will drown, they called. And frightened
I came up, just for a moment
for air

and see now, glassy surface of you
every denial of my having been there,
see now I could never
make a mark on you.

—constance elinore hatson

PSYCHE

Deep within spirited heart,
Infinite voice and tear impart
Ideals of faith, . . . soul's release.
Time nourished by eternal peace.
Moment of darkness. Fleeting hour!
No greater strength, Gracious power,
Than deep within celestial hearts
Where freedom of ones' being starts!

—ELIZABETH PANESIS

AUTUMN

Oh blue bright autumn skies,
Let me hide in country lanes
Where dying summer leaves
In echoed silence fall, . . .

Gracefully to earth, . . . fall
June's blossoms, now grown old.
A song in the woodland, . . . brief song.
Shroud of foliage, . . . season gone!

—ELIZABETH PANESIS

LINOS KARZIS
REVIVES THE ANCIENT DRAMA

By PHOEBUS DELPHIS

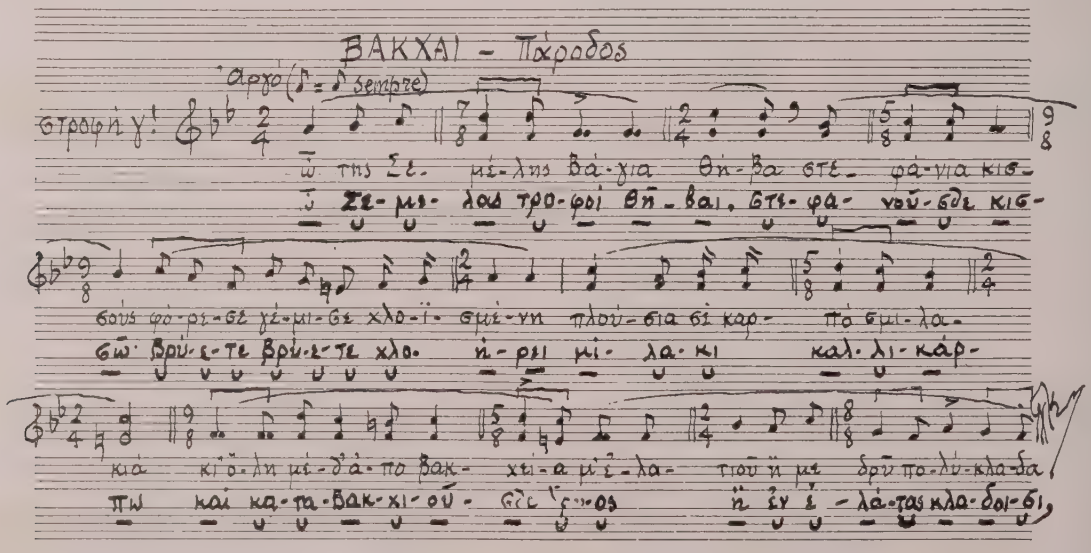
ATHENS. — In 1930 the Delphic Festivals having auspiciously completed two successful seasons, but lacking government support, found it necessary to discontinue all production. It was then that Linos Karzis, together with the principals of the revivals, the great composer K. Psachos, George Bourlos, Yiohann Romanos and some others decided to continue on their own, to continue producing ancient tragedies in the land that gave drama its start.

LINOS KARZIS

So they organized themselves promptly into the "Ancient Drama" and on September 1931, started with the Aeschylean tragedy "Prometheus Bound" at the Athens Stadium. George Bourlos played the principal role, Psachos wrote the music and Romanos built the superb scenery. But the whole production was under the supervision and direction of Linos Karzis, poet, critic and writer, who for twenty odd years has been devoting time and effort to the interpretation and correct production of the ancient Greek drama. This, in spite of unfavorable conditions, wars, the occupation, financial difficulties, etc., even so, his unbounded faith in the ideal strengthened Linos' determination and today his troupe of tragic actors is fresh, more accomplished, even as his creative efforts in the direction of authenticity are more fruitful.

Thus in 1934 we find Karzis producing "Euripides", "Phoenician Women" and Sophocles' "Electra" at the Stadium with appropriate music written especially for these productions by Psachos and Alex. Albertis respectively. In 1938 he repeats the "Phoenician Women" at the Odeon of Herodes Atticos and in 1939 produces at the Stadium again the "Ion" of Euripides with music by Th. Karyotakis.

During the occupation he keeps on working and in 1945, he achieves a triumph with the presentation of the "Persians" of Aeschylus, which play not only he translated for this production, but he also did the staging, the choreographies, all, except the music which was written by Joseph Grecka. He even acted in it himself, as the Koryphaios, the part of Xerxes being interpreted by George Bourlos. During the next two years Karzis came to America seeking unsuccessfully to organize a mammoth Greek Festival. He returned to Athens where in 1948 at the natural theatre "Koilon" he produced the "Phoenician Women" once more, and in 1949 he achieves a success with "Prometheus Bound" using his own translation this time, his own staging and choreographies and with music by G. Kostakis. This and the next two productions, the "Bacchae" and "Cyclops" of Euripides, in May of this year, were presented at the Odeon of Herodes Atticos. Once again he used his own translation, staging and cho-



BACCHAE MUSIC—Especially Composed by G. Kostakis

reographies. As for the music Kostakis wrote the "Bacchae" and Grecka the "Cyclops".

It was as a result of all these incessant efforts that the Greek government has finally decided to subsidize his group which since 1939 has been known in Greece as the "Thymelikos Thiasos".

And now a few words about Linos Karzis' method of interpretation, how an ancient play should be produced today. He uses the **Paradidaskalia** method which was in vogue during the Hellenistic period and during the Roman times.

When the author first presented his play in ancient Athens it was called **"Didaskalia".** When he repeated, it was **Anadidaskalia.** But when a producer took charge of his plays in later times it was: **Paradidaskalia.** This is the method that Linos uses. And a good method it is because according to him one does not stray from the original methods, even though one has to make the usual allowances the farther one gets from the age of the author. Still if one does not seek to introduce affected modernisms, but sticks to the spirit of the original sources one is apt to achieve fidelity, as Linos has done so far. Furthermore in Greece today the tradition is so strong, the producer is strongly reminded by the environment of the elements of music, choreography and dress, whereas that is not the case in foreign lands. That is true particularly in the realm of music where with the co-operation of Psachos, and the other younger composers mentioned above he has created a tradition of pure Hellenic melodies which fit the temperament of the ancient play. In this respect Linos Karzis is not only a forerunner but a re-discoverer of the old tradition.

THE BACCHAE OF EURIPIDES AT THE ODEON OF HERODES ATTICOS. PENTHEUS - KADMOS - TERESIAS - CHORUS.

ALEX LIDOR'S NEW PLAY GETS CHICAGO TRYOUT

Alex Lidor's new play "Springboard to Nowhere" was produced at the Sewyn Theatre, Chicago for two weeks beginning October 9, 1950. It was produced by the well known American producer Eddie Dowling and a distinguished cast including Romney Brent, Julie Haydon, Cara Williams, Joel Ashley, Mark Roberts, Ethel Levey, etc. The staging was done by Dowling himself, and the settings and lighting by Donald Oenslanger. Music was composed by Bernard B. Bossick and the choreography by Felicia Sorel.

The play proved to be controversial in that it seeks to pit reality against imagination and has its roots in secret frustration. But this is the first time that a play by a modern Greek author has been given a professional run in Chicago and we are glad that this city was chosen for the try out. The play was originally written in Greek, and was translated for the American stage. The plot is American or cosmopolitan rather. And although it is sometimes hard to judge a play of this nature, one should not forget that Mr. Lidor is a playwright of long standing who has written and produced more than 14 plays in Athens, some of which have been translated and produced in France, Turkey, Yugoslavia, Spain and Egypt. Neither should we forget that many plays which were once blasted by the critics proved triumphal successes eventually. For this reason we believe that "Springboard to Nowhere" will succeed in New York, because it is the kind of play which affects different people differently. So try and see this play when it opens in New York.

"THE MEDUSA' by Mme. Constantopoulos of Athens and London who recently exhibited in New York. She is a modernist.

The Tibetan Tulku of Tikse

By PRINCE PETER of GREECE — (Written for Athene)

Of all the strange characters I have come across in my numerous travels throughout the world — and I have met many — the Tibetan Tulku of Tikse, in Ladak, Western Tibet, was certainly one of the strangest.

It is not that he was, according to Western standards, particuliarly eccentric or exotic, even in a part of the world reputed for its weirdness. It was rather the other way — he stood out from among his fellows on account of what we would describe as his common sense and forceful personality.

Before I go any further, let me first explain what a *Tulku* is. The name in Tibetan (pronounced *too-koo*) is the one given to what the West knows as "Incarnate Buddhas", that is high priests of the Lamaist Order who are looked upon as the earthly form of part or the whole of one of the gods in the northern (Mahayanist) pantheon.

There are about sixty such living deities in Tibet (one a woman), of which the Dalai Lama, temporal and spiritual Pope of the Country, is perhaps the best known figure.

Together with my wife, Princess Irene, I arrived in Tikse, at the beginning of August 1938. We were on our way to Leh, capital of Ladak, coming from the 16.000 ft. plateau of Rupshu, in the south-east.

At the *gompa* (monastery), we found some two hundred monks scurrying about in a flustered and confused state. On asking to see the Abbot, we were told that he was absent, but was expected there at any moment now, and that, as a matter of fact, that was just why there was so much agitation.

Intrigued, we set our caravaneers to enquire what was up, and very soon the following extraordinary story transpired:

Tikse *gompa,* like all major religious establishments in Tibet, was headed by a Tulku. This one was a scion of the family of officials called Taradopa, who, when still a little boy, at the death of his predecessor, some thirty five years ago, had been discovered in the neighbourhood of Lhasa, the Tibetan capital, after a very short search conducted in the traditionally acceptted manner. He was then under ten years old, and the monastery decided to leave him in Lhasa for his religious education.

The stay in the capital passed off uneventually; nothing out of the ordinary, at least to outsiders, seem to happen. But when seven years later, the monks of Tikse appointed to accompany the young Tulku, now a fully-fledged abbot, on his journey to Ladak called at his home to take him away, they encountered the unexpected opposition of his father.

"Take him if you must, he told them, but let it be at your own risk. The boy is difficult to manage, and should you get into trouble with him, I don't want it said later that it was through any fault of mine!"

And to make this doubly sure, he insisted that a written statement, clearing him of all responsibility, be signed by the representatives of the monastery, before they set out on their journey with their charge.

In spite of these ominous warnings, he was brought back to Tikse and installed in the gompa

PRINCE PETER OF GREECE

with all the proper decorum. Here too, some time passed before anything apparently unusual happened.

But when it did so, it was with the added element of surprise. Suddenly the newly enthroned young abbot announced, to the consternation of his monks, that he wished to become a Christian.

"A Christian! they exclaimed horrified. But why a Christian? Of all things!"

"I have noticed, he answered, that those who in Leh (the capital of Ladak) have converted themselves to that religion are better off and happier than the others."

The reason was excellent, but naturally, none of the assembled monks could accept so wild a pro-

posal. Their tulku was confined to his quarters, given an austerity diet, and told severely to mend his ways.

For six months there was no trouble. Then it happened again. This time, the incarnate Buddha wanted to turn Moslem. It was an attractive creed he declared, which seemed to be at the back of the prosperity he had noticed among the Turkoman traders of Leh, whereas Buddhists, he said, were poor.

To make his point stronger, our rebel went even further now. When nobody was looking, he lined up the idols from the lamaist chapel in the yard and took pot shots at them with a revolver that he had somehow managed to smuggle in from the bazaar.

The scandal was enormous. Outraged by the blasphemous desecration of the sacred images, the monks set upon their revered leader and beat him up well and proper. So much so, actually, that he, becoming furious, decided then and there to leave the monastery and never to return anymore. Slamming the door behind him, he set out into the countryside alone.

From this moment onwards, his life became a wandering one. For some time, at least to begin with, he remained in the vicinity of Leh. He being always a tulku, in spite of his behaviour, the kindly, simple peasants of the neighbourhood looked after him and gave him food and shelter whenever he was in need of these. They even supplied him with a mount — a small donkey — upon which he would often be seen riding through the fields. In exchange, all these gentle people demanded of him was a blessing, which, in this part of the world, holy men bestow upon the boon-seeker by touching the head with their hand.

This, however, the Tikse tulku always refused to do. Instead, whenever a man or woman bowed down before him to receive his benediction, he would box his or her ears vigorously, exclaiming impatiently that he was no superhuman being qualified to bless them.

Gradually, he came to be known as the "mad tulku", and by those who knew his family in Lhasa as *Tardo-se Nyon*, or the mad son of Taradopa, appellations which caused him no end of irritation.

"Why am I mad? he would protest. I just don't believe in all this incarnate nonsense, that's all!" An eminently sensible uttering, we can safely say, I think.

Then getting tired of the atmosphere of continual ill-adjustment in which he lived, he moved on to Srinagar, capital of Kashmir, some 300 miles away, where, rather surprisingly, he quickly got a job as a mechanic in a local garage.

He proved very good at his new occupation. Soon his employers, thinking highly of him, transferred him to their main office, down in the plains of India. Having become a foreman, he quitted on his own initiative, and went to Calcutta, in search of further adventure.

He joined the police force there, and over a period of years, rose to become an inspector. So much indeed was he in favour with his superiors, that, when they were called upon to help organize the police of Lhasa, he quite obviously was chosen, and took over virtual control of the mission that was sent to the lamaist metropolis.

Under the late 13th Dalai Lama, our friend was a very influential figure in Lhasa. In fact, he was the police commissioner and a very good and efficient one at that.

In the meantime, Tikse gompa had remained without its titular head. Little suspecting that their truant abbot would ever get as far, the lamas were patiently waiting for him to die in some way or another, as the result of his extraordinary escapade. When he, however, failed to do so, they began seriously to think that something should be done about it. They could not choose a new incarnation, since the present one was alive and well, the soul of their successive previous leaders still in its present earthly form.

So the boldest among them decided he should be done away with, and an expedition to Lhasa was organized to kill him. Thus, they argued, his spirit would migrate into a new form; a more amenable one, it was to be hoped.

Two men made up the mission to the capital. They arrived there a couple of months later, after which they spent some time investigating the whereabouts in the city and the daily habits of their potential victim. When they thought that they had discovered enough about him, at the dead of night, one summer month, they went and knocked at the door of the police commissioner. Sure enough, their tulku was there, on duty. When he called out to them that they could come in, they triumphantly burst in upon him, as they thought unawares. Drawing their knives, they rushed forward with gutteral cries.

But he was too quick for them. A smart, realistic man, either he had found out about their intentions in town earlier on, or he had immediately suspected something, for, before they even reached him, he had levelled his service revolver at them and shot them down dead where they stood.

Once again, in an acute conflict with their abbot, the monks of Tikse gompa had come out the worse for it. It began to look as if there might be some supernatural reason for their being thus afflicted in so unexpected a manner.

Events took on another turn now, after this incident. Convicted of manslaughter in spite of his pleading that he had acted solely in self-defence, our tulku-mechanic-policeman was condemned to six years in prison, and promptly jailed.

He was serving the third year of his sentence, when war broke out with China. Whereupon, the Dalai Lama offered to pardon him, if he would agree to leave immediately for the front. But this he declined. He had committed murder, he said, and therefore he would expiate. Of course, he was no fool; he quite well realized he would be much safer in his cell, and there he duly remained for the remaining time he had to go.

During the war years in Europe, I lost sight of this strange character, and it is only now that I have returned to Tibet that I am able to complete the story. It seems that when our man was eventually released, he was not allowed to go freely. As

(Continued on Page 67)

CRETE: FIRST WESTERN POWER

Above: The white mountains are the most impressive in Crete.

Below: The Port of Paliochora, one of the most fascinating landscapes in Crete.

CRETE The First Western Power (10 PAGE SECTION)

Anthropologists now believe that the Greek peninsula was inhabited as early as ten thousand years ago, and they have also found remnants of their bygone civilizations, implements, weapons and statuettes which indicated that these first inhabitants of Greece, these Proto-Hellenes as they have been called, did develop some sort of rudimentary culture. This culture is called Helladic by archeologists and in previous issues we have published sculptured pieces from that remote period, the origin of which is still obscure.

There is no uncertainty however as to Crete, which over five thousand years ago had a definite degree of civilization and culture, the details of which have gradually come to light, until today we have a very clear picture of what life had been on this historic island many, many centuries ago.

Actually Crete is the first western power. Not only that, but as a nation it has stood longer than any other nation on earth, save perhaps Egypt or China. For thousands of years it retained its national identity, and during this time it had developed a number of civilizations all of which however had a definite pattern and an apparent continuity. What we call Minoan culture is characterized by a similarity in general design that is astounding, never static but exhibiting dynamic tendencies from time to time, in a variety of endeavors which today excite our admiration and wonder.

The art of these early Cretans has been sufficiently described in the pages of this magazine to need no repeating now. Thanks to Evans and the many other investigators, we know a lot about Crete, except for one thing. We have not yet been able to decipher their language. We possess their books, we have their writing, but we have not been able to read them. Had we been able to read them, it would have been possible to solve many as yet unresoloved mysteries, one of which is the origin of the artistic tendencies among the Greek people. Another such mystery is the origin or rather the meaning of Greek mythology. We now know that mythology by far and large embodies many truths, of historical events that have transpired ages ago. The ancient Cretans hold the answers to many of these obscure facts.

On the other hand, what we have recovered of Cretan civilization and culture, it is plain that the Minoans, as they are called by us, had developed a sufficiently high civilization to form a well ordered state superior in many respects to that of their neighbors and contemporaries in the east, the Babylonians and the Egyptians. The Minoan state was based on man-administered laws and was not a strict theocracy as it was the case with the east. On the contrary, as a sea power Crete had developed commercial contacts with all the known world, and established colonies to the west, on the Grecian mainland and even farther west in Italy and France, Africa and Spain. At one time it had ninety cities and a large fleet. Its useful and artistic wares were to be seen all over the Mediterranean.

It is assumed that Knossos, the capital city, was destroyed by an earthquake as early as 2100 before Christ. Earthquakes have been one of the greatest misfortunes that has afflicted this famous island. Time and time again the island has been destroyed by quakes even during comparatively recent times.

Throughout history the island was known under different names. It was known as Earia, Chthonia, Idaia, Dolichi, and also as the land of the Kouretes, Makaris, Makaronesos and the land of the Telhinoi. The exact meaning of the word Crete is unknown. Most likely it comes from the son of Zeus, named Kres.

The Cretans were the first metal craftsmen. They worked with iron centuries before it was discovered by others. The same is true as regards to copper and gold. The work of their silversmiths has never been surpassed in certain respects.

Crete is full of caves, and that explains one thing. Greek religion must have come from Crete. Note that Zeus not only was born but he also died in Crete. Classical writers like Diodoros attest to this fact, that most of the Greek gods came from Crete. During classical times Crete was not so preeminent as during prehistoric times but during the late medieval times it again assumed the leadership of the Greek world in matters of art and letters.

MINOAN WINE BEARERS

CRETE

is a land of contrasts.

●

The Snake Goddess on the left dates from Minoan times.

●

The view below is that of a quaint town in modern Crete.

RUSTIC LIFE IN CRETE HAS A TEMPO OF ITS OWN

VENIZELOS
Greatest of Modern Cretans

●

Eleutherios Venizelos, who died a few years ago was not only a great statesman but also an ardent Cretan patriot as well.

It was through his struggles for the liberation of Crete that he won prominence in politics and became the most important political figure in Greece of the last generation and a world figure as a result of the first world war.

MEMORIAL SERVICES AT THE TOMB OF VENIZELOS

(Left to right) Mr. and Mrs. Griswowld of the American Commission. Sophocles Venizelos, son of the great Cretan and now premier of Greece. The late Sophoulis, many times premier; Mr. Tsimbidaros who is reading an address and D. Marcellos, deputy from Piraeus.

EL GRECO WAS A CRETAN

•

Of the many painters and artists who were born in Crete, Domenikos Theotocopoulos, known as El Greco, was the greatest. This unique artist, worked mostly in Spain but never forgot his Cretan origin or his Byzantinism. On this page we present two of his works: A MADONNA and the LAOKOON GROUP.

The Historic Monasteries of Crete

(Photos and material supplied by Rev. Meletios Tripodakis
Rector of St. Constantine and St. Helen Church, Chicago, Ill.)

In the history of modern Greece, Crete occupies a very important niche as a defender of Greek liberties, and for its many sacrifices in the common cause. The Cretans fought furiously to regain and retain their independence as is attested by the reception they gave the nazi paratroopers when they came to occupy their island. We all remember those hectic days, where men and women, shoulder to shoulder fought for ther freedom.

In the wars for the liberation, feats of bravery and self-sacrifice were common on the island, but not as common as in the monasteries. These monasteries were beehives of patriotism and the Cretans as well as all Greeks will forever remember

THE HISTORIC MONASTERY ARKADION, NEAR RETHYMNOS

the sacrifice of the Monastery Arcadion. This ancient institution was founded according to tradition circa 395 A. D. and in the year 1700 supported 300 monks. It was a normal monastery cultivating Greek letters and the scriptures up to 1866. On that year the Turks attacked it, bent upon burning it, because it supported the struggle of the liberation. The defenders who happened to be the monks and those who had found refuge behind its walls fought to the last bullet. And when the Turks broke in, they used the swords and every conceivable weapon. The Abbot Gabriel fell in battle, but his assistant following his instructions when he saw that the monastery was doomed to fall, set fire to the powder room, and all, defenders and attackers alike, perished. This is the holocaust of the Arkadion Monastery, one of the bravest chapters in the long struggle for Greek liberation.

But of course there are many monasteries in Crete, some very old, and all very interesting. One such monastery is the Gonia-Kissamou, near Chanea. This monastery which was built in 1634 is rich in ecclesiastical and historical associations. It played an important role in the revolutions of 1866, of 1897 and it served as the headquarters of the underground during the nazi occupation from 1940 to 1944. It was burned down many times, but it was always rebuilt to serve the church and the nation. Many of Greece's most eminent ecclesiastical leaders came from this great monastery.

Another important monastery is that of "Chrysoskalitissis" which lies also at Kissamos, Chanea. This monastery is built on a rock, 600 feet high, and the only way to reach the top is by a precipitous stairway. Two churches, very ancient have been built on the summit of the rock, that of the Assumption and that of the Transfiguration. The latter is said to be the oldest of its kind. It is a very important institution, and it should be mentioned here that in all these monasteries and convents are to be found many ancient and valuable Icons and relics, as well as manuscripts dating from the beginning of our era.

THE GONIAS MONASTERY AT CHANEA CRETE

Pan-Cretan Association of America

By MARK P. MAMALAKIS, National President

In October 1929 representatives of five Cretan Philanthropic Associations met in Chicago, Ill., and organized the Pan-Cretan Association of America. Twenty-two years later, the Association spread its wings into the forty-eight states and today we proudly claim a wide representation among our youth, our Cretan-descended men and women in all the principal cities of the country.

Philanthropy has been the leading objective of the Association towards which hundreds of thousands of dollars have been given our members or their kin.

In the educational field the Association provides generous help and scholarships since 1936. As a matter of fact more than 35 young men and women have secured their higher education through this department and today they are successfully practicing at various fields, and they are proud of their heritage and of the organization that has made it possible for them to succeed in their chosen fields and professions.

During the trying war times every Cretan gave far above their means through the National Charitable Agencies, such as the Greek War Relief Association, the International War and Community Fund, etc. These contributions amounted to hundreds of thousands of dollars. The war orphans in Greece were extensively helped in money, food and clothing, throughout the war years and up to the present time.

The health of our people in the motherland was extensively undermined during the great struggle, and the immense suffering caused by the invader and the "satraps" of the last decades.

When we were informed that the dreadful disease of consumption was spreading in the homes of our beloved ones and as we learned at the same time that we had lost our beloved compatriot Eleutherios Venizelos, the greatest political figure of our times as our late President Woodrow Wilson had declared in Congress upon his return from the Peace Conference of the First World War in Versailles, we decided to honor this peerless leader who had honored all of us, by erecting in the land of our birth, Crete, a great Sanitarium named after him, as tribute to him, and in order to help our beloved ones who were suffering so much through the ravages of the disease.

The Venizelos Sanitarium is now on the road to completion and with the co-operation of the Marshall Plan we are erecting the most beautiful structure of its kind in Greece, and one of the finest in the whole Near East.

Another main objective of the Association is to promote good and upright principles among our people and between all human beings. Every Cretan in this country bought and promoted the sale of War Savings Bonds in great quantities, including our organization of course, as hundreds of thousands of dollars were invested in war bonds both by the national headquarters and by the individual chapters.

MARK MAMALAKIS
Natonal President Pan-Cretan Association

Our Youth is being urged to march forward and elevate themselves by embracing the most honorable and upright fields of human endeavor in this great land and country of ours, the great United States of America, for which we will gladly dedicate our efforts and our lives, shouold it be necessary, for its protection and its honor.

GREETINGS FROM THE

PAN-CRETAN SOCIETY
of Chicago and Suburbs

Officers of the Pan-Cretan Society of Chicago and Suburbs

(Left to right, seated) Const. Vasilomanolakis, Secretary; George Perakis, Vice-President; Emmanuel Mandakas, president; Charles Daratsakis, treasurer; (Standing) Const. Halakis, recording secretary; George Volakakis, Em. Savakis, and Geo. Katelanos, trustees. Missing in the above photograph are: Michael Svourakis and Emanuel Festos, trustees.

The Chicago chapter of the Pan-Cretan Association of America was established in 1916, under the laws of the State of Illinois. It is a benevolent society, which has served its members in many ways. It has donated over $30,000 for local causes, and additional sums to the Greek War Relief, the Red Cross, for the Orphans of Crete, the Community Fund, and participated in all war bond drives. It has also contributed close to $75,000 to the Venizeleion Hospital which is being constructed in Crete. It was through the efforts of this chapter that the Pan-Cretan Association of America was formed in 1929.

CRETANS IN AMERICA

The fabulous island of Crete has sent many of its sons and daughters to the United States, all of whom, as we have seen, are law abiding citizens and some of whom have distinguished themselves in commerce and the arts. Here we see STELIOS MARKANTONAKIS, popular New York restaurateur, posing proudly in his native costume. It is the costume of a warrior. Markantonakis, who came to New York in 1905 opened his first confectionery in 1910. He was a friend of the famous Eleutherios Venizelos, and he built and maintains a school in his native town in Crete. He made also sizeable donations for excavating purposes and many ancient art finds that repose in the museum of Herakleion today are due to his generosity. The medals he wears he won on the field of battle. At present he is founder and president of the famous "Excellent Restaurant" at 5th Ave. and 42nd St., New York.

STELIOS MARKANTONAKIS

G. HALAKIS

G. HALAKIS of Chicago is high in councils of the Pan-Cretan Association. He is popular among Cretans everywhere and he was elected Chairman of the Convention at Denver, Colorado this year. One of the founders of the Association, he is still on the job.

EMMANUEL MANDAKAS

EMMANUEL MANDAKAS, a Chicago jeweler, is now president of the Pan-Cretan Union of Chicago and suburbs. He was born in historic Chanea, and fought in the wars for seven years. He arrived in Chicago in 1925 and for twenty years he has been active in all Hellenic and Cretan affairs. He has been selected president three times and district governor of the Pan-Cretan Association once with four states under his jurisdiction: Michigan, Wisconsin, Iowa and Illinois. He is active also in the Phalanx Greek Veterans Association, is married and has two children, Maria-Zoe and Constantine. He owns a jewelry shop at 535 S. Halsted St., Chicago, Ill.

A well known Cretan, respected and liked by the Chicago Greek Americans is JAMES BETINIS, president of the Suburban Transit System on Chicago's southwest suburbs. It was while Mr. Betinis was president of the Chicago chapter, that the Pan-Cretan Association was formed. He presided at the first meeting.

Two other Chicago Cretans that should be mentioned here are JAMES PHOTAKIS and WM. PAPADEMETRAKIS. The latter is quite active in the Association. Mr. Photakis has contributed to many causes.

Greek-American Colonies, Churches and Schools in the United States

By THEODORE N. CONSTANT of the Chicago Bar

In all great migrations, either as independent movements or as the result of territorial expansion, the immigrants have as a rule carried with them an essential attachment for the customs, traditions and institutions of their native land. The ancient Greek and Roman migrations left indelible traces of their civilizations in many a foreign land. Numerous migrations in Europe during the Middle Ages, not only changed geographical boundary lines, but also altered the civilizations of the immigrant lands. Likewise the stream of immigration to the United States that has carried in its course peoples from every part of the Globe has also transferred to it old world customs, traditions and institutions.

It is a truism that the old as well as the new immigrants of this country have continued as much as necessary or practicable their old-country life. When the Pilgrims founded the Plymouth Colony, they knew no other kind of life except that of their native land, England. The Dutch, the Spanish and French settlers later did the same thing; that is why we find even today traces of their native civilizations in many parts of the United States. The later immigrants in this country have followed suit in this respect; and this is the reason why we still have "Little Italies", "Ghettos", "Germantowns", "Chinatowns", and so forth. This was the only course these immigrants could have adopted. They could not throw away their national and cultural backgrounds with the same ease as they discarded their old-country clothes. It is true that their new enviroment presented new demands upon them; but the requisite changes of their life had to be affected only by the slow process of social evolution. And until they became adjusted to the new conditions of life, they found it necessary to continue their old and customary way of living, not only as a means of self-preservation, but also as a stepping stone to the acquisition of their new status as citizens of their adopted country.

When, therefore, the Greek immigrants began to congregate in various localities of the United States, they were confronted with the same inexorable necessity of continuing their customary ways of life as much as possible. At the same time they felt the need of some organization to effect the satisfaction of the essential necessities of their new existence. Hence, they congregated into *colonies* for the purpose of mutual help and protection; they founded churches to exercise the practices of their own religious faith; they organized after-noon schools for the teaching of their own language to their children; they established societies for the fulfilment of special objects; and they maintained different other media whereby their social, civic and family life could be continued and promoted in the best possible manner.

In previous installments in the ATHENE I treated other aspects of the subject matter. In this installment I shall treat the stablishment and growth of the Greek-American colonies, churches and after-noon schools after the group immigration of our stock to this country which, as we have seen, started in 1882.

The establishment and growth of the Greek-American colonies began with the immigration movement and continued unbated. As we saw in previous installments, a few hundreds of persons at first, then thousands, and finally tens of thousands of Greek immigrants poured into this country annually. From the port of entry they scattered in all directions and settled in practically every important city, town and hamlet of the United States. When enough of them congregated into a group in one place, a "colony" was formed, in Greek known as "Paroikia".

By the term "colony" in this treatise we mean that portion of the general population of a locality in the United States that is composed of Greek immigrants living a cohesive group life attached to certain extent to old-country customs and traditions. Considerable confusion has arisen in the past from the use of the term *Greek Community* ("Helleniki Koinotis") as synonym of *Greek Colony* ("Helleniki Paroikia"). The practice prevailed among the Greek immigrants themselves in designating as a community a colony which was organized for the purpose of maintaining a church. This distinction caused confusion later in cases where such colonies were organized into more than one community in the same locality. In this treaties the term "community" will be avoided and other more specific terms like "colony", "church", and "parish" will be used wherever necessary.

To have a "Greek Colony", there must be present some group characteristics such as Greek social life, societies, social centers, churches, schools, customs and traditions peculiar to the group. Because, even though there may be in a locality Greek stock residents sufficient in numbers to form a colony, yet, if they are isolated or scattered loosely all over the locality without the characteristics of the group life mentioned, they do not form such a colony.

The churches and the afternoon schools are so closely interrelated with the colonies that they cannot adequately be treated separately. As soon as a colony was formed, the group founded a church as a general rule; and when the church was founded, some kind of school became part of it. A colony was a prerequisite for the exist-

ence of church and school, because, if there are not enough Greek immigrants to form a colony, there are not enough to maintain a church and a school. Church and school are the most characteristic institutions of the Greek Americans.

To follow the establishment and growth of the Greek colonies, churches and schools, it is necessary to begin with the two oldest colonies of *New York* and *Chicago*. It will be further necessary to treat these two colonies rather extensively because, with the exception of the *New Orleans,* are the oldest ones and have served as prototypes for the rest of the Greek American colonies that followed. There are more than three hundred such colonies in the United States and it will not be necessary for me to trace their establishment and growth of each one, because all of them followed the same pattern. A description therefore of the first few of them will sufficiently acquaint the reader with the way the Greek American colonies, churches and afternoon schools originated and grew.

In previous installments we saw that most of the Greek immigrants entered the United States through the port of New York. Some of them stayed there and others went to various points of the interior like Boston, Baltimore, Philadelphia, Atlanta, Savannah, Birmingham, Chicago, and other cities of neighboring states, particularly Pennsylvania and Ohio. A few tens of such Greeks were in San Francisco, most of whom had arrived many years before as sailors on British Steamships from Australia and South America. In 1891 Prince George of the Royal Family of Greece passed through America on his way back from Japan. He had saved the life of the then future Czar of Russia, Nicholas II, and the American press found an opportunity to write a great deal about him. The Prince was enthusiastically received by the Greek immigrants residing in many cities and especially in San Francisco, Chicago and New York. The opportunity of that visit was availed of for the exchange of views relating to a more systematic and permanent organization of the Greek stock in the United States[1].

It is interesting to note how Greek churches were founded. When the number of Greek immigrants in a particular locality rose to between three hundred and four hundred persons, the first step was the formation of a society whose main purpose was to establish and maintain a church. The society raised a fund from membership dues, contributions and donations, and, when the treasury became sufficiently strong to meet the preliminary expenditures of a church, a meeting of all the members of the colony was called and steps were taken to establish a church. This colony as organized then applied to the Holy Synod of Greece or to the Oecumenical Partriarchate of Constantinople, whichever of the two happened to have jurisdiction, for a Greek priest. Then a hall would be leased and improvised to serve as a church. After 1900 many priests immigrated to this country without appointments and were readily available to parishes who desired to hire one. This is in a general way how most of the first Greek churches in this country were founded.

(To be continued)

Footnotes:

1. **S. G. Canoutas,** HELLENISM IN AMERICA, pp. 199-200.

THE ACROPOLIS

Restored by the American Archeological School in Athens

(D. M. Robinson Photo)

Ancestry of Lafcadio Hearn's Mother

By NICHOLAS ANDROMEDAS

Lafcadio Hearn has been a very popular subject for biographers. His insight into the domains of the spirit holds a strange fascination for many people. His fragile mysticism, his weird coloring of life, his metaphysical abstractions are not easily defined. It takes an artist of equal sensitivity to evaluate his work. As yet, no such person has risen to accept the task. His biographers have all had the tendency to pick on some obscure question mark in his life, and there are a few of them, who used these controversial issues to give their books "color."

One of the issues is the ancestry of his Mother. Hearn informs us that she was Greek. But he was separated from her in his childhood and was not able to throw any positive light as to her background. All we are able to gather from him is a mystic adoration for his Mother. The cruelty of his father towards her accentuated this feeling, still, there is no doubt that Hearn was ostensibly the mother's child and not the father's. This factor assumes a great importance and one is surprised in the manner in which her nationality is changed so frequently from Greek to Maltese, purely on supposition and not on facts. It is true that written records failed to show up to clear the issue, but there is at all times the records of national customs and traditions, which are so integral a part of any individual. They stand out sharply for the proper historian to e v a l u a t e. The case of Lafcadio Hearn's ancestry is no exception. He proves his own case. Then why the controversy? The answer is simple. Hearn left the Island of his birth while still too young to be consciously aware of customs and traditions and until recent years there were no modern Greek sources of research available to his critics and biographers.

Being skeptical of the opposition, I decided to inquire of the latest biographer, to claim if Hearn's mother was a Maltese, how she arrived at her conclusion. The person I am referring to is Miss Vera McWilliams, author of the latest biography on Lafcadio Hearn. She was kind enough to reply in length. Her conclusion she says, was influenced by the facts expressed by another biographer of Hearn, Miss Nina Kennard. To me, it seems strange that as careful a writter as Miss McWilliams is, she allowed herself to be influenced by Miss Kennard's biography of Hearn. This book is loosely constructed and the author banters ideas around without the slightest consideration as to facts. I give you an example. One that touches on the murderous attack of Rose's family on her lover, Charles Hearn. She offers the following snap judgment.

"The Ionian male had no exalted opinion of woman and was not likely to resort to revenge for imaginary wrongs." Nina Kennard, Lafcadio Hearn. Eveleigh Nash. London 1912.

The crudeness of this remark to those of us who are aware with what fanaticism the Greek protected his woman from outsiders is too obvious for comment. It was the unwritten law that no Greek male or female should ever marry a non-Greek. Race survival in the midst of so many invaders made this law paramount.

The facts, however, which the followers of the theory that Hearn's mother was Maltese, were summarized by Miss McWilliams thus:

"Tessima, is an old common Maltese name appearing in public records for generations back.

"When Rosa prepared to leave the Mediterranean area for Ireland, she went to Malta for a prolonged visit.

"When her marriage was dissolved in Dublin it was to Malta that she returned."

At a glance, one gathers the impression that Rosa's frequent stops at Malta has intrigued most followers of this theory. But the explanation is simple to all who are acquainted with the history of the Mediterranean people. Malta was the halfway station of all British subjects to and from her possessions. For that matter it still is. It was only natural that she stop at Malta and await for shipping. True, when the marriage was dissolved at Dublin she returned to Malta, but only long enough to get accommodations for Smyrna, where she finally went with the Greek relative who had called for her. She did not dare go back to the Island. Modern Greek literature abounds in idylls of unfortunate lovers who had the misfortune to lose their hearts to one not of their nationality. The results were tragic. The unwritten law was unbending. It had its roots deep in the fear of the Greek of being absorbed by the conquerors.

Critics of Hearn in more recent years are inclined to by-pass his first biographer and one of his warmest friends, Miss Elizabeth Bisland. She states in her biography of him, that the maiden name of Lafcadio's mother was Rosa Cerrigote and she was married to Charles Hearn by the Greek rites in Santa Maura. I for one would credit her conclusions more than any other writer, because she had a life long friendship with him and from his letters to her, one suspects he was in love with her, but was too shy to admit it openly. One can rest assured that Miss Bisland did her best to find out all she could of his ancestry for her own personal reasons.

In a n o t h e r query from James Hearn, Lafcadio's brother, to H. C. Steward of Hampshire, elicited the following reply. "We never knew your mother, never had a portrait of her and only knew this. She was a Greek lady, a native of Corfu, one of the Ionian Islands."

A personal inquiry by Hearn, who for a time was obsessed with the idea of learning something of his mother's antecedents, revealed the following from old lady Lizzie Hardy, niece of Mrs. Brenane

and thus perhaps some distant relative of Hearn. She wrote of his mother: "She was a Greek of good family. Her name was Rosa, but I do not remember her surname."

Kenneth P. Kirkwood, writing in Cultural Nippon, December 1938, summarizes the issue of Hearn's ancestry thus: "We have the alternative of believing that Hearn's mother was from Cerrigo and named Rosa Cerrigota or was from Corfu and named Rosa Tessima. That she was Greek there is no doubt whatever."

On the other hand, the Encyclopedia Brittanica lends credence to Hearn's mother being of Maltese extraction. This, in spite of the revealing evidence which is to be found in Lafcadio Hearn's letters and in his own name, Lafcadio.

Why Lafcadio? This has intrigued many of his biographers. Yet, it is the time honored custom of Greeks to take the name of his home town or island, when any exigency prevails. In his case, the mother dared not give him the name of the child's grandfather, as is the custom, for she violated the unwritten law by marrying an outsider and there was enough strife engendered by her marriage, without adding fuel to the fire. Greek literature, from ancient times to the modern, abounds in such instances. But, if the mother was a Maltese, she would be a Catholic and would not have condoned such a pagan custom.

There are any number of telling facts which reveal the Greek background and upbringing of his mother. Speaking of his childhood, Hearn informs us: "On the wall of the room in which I slept there was suspended a Greek icon, a miniature painting in oil of the Virgin and child warmly colored and protected by a casing of fine metal that left exposed only the olive brown faces, hands and feet of the figures."

This is a most telling fact, because here Hearn is describing the exact type of icon used by every Greek Orthodox family. The fact that it was covered by metal, proves that his mother's family was at least of middle class, because the very poor could not afford the metal casing. And the issue rises again, if Rosa was a Maltese, would she have hesitated to hang a Catholic icon in the child's room? Never! Especially when Mrs. Brenane, her husband's aunt who took them in, was a pillar of Catholicism.

The subject matter of the icon, the Virgin Mary, is another positive link to the Greek background. The Greek Orthodox Church does not officially recognize the doctrine of the Immaculate Conception, whereas the Roman Church recognized it as an article of faith in 1854. But, it is true nevertheless, that the Greek is Mariolatrous. In utter despair at the forces which held him in bondage, he became convinced that there was no rational course to freedom. The fates were against him. His subconscious sought faith in the divine intercession of the immaculate Conception of the Virgin Mary, as the only means to the restoration of his human dignity. Thus the Virgin Mary and some of the Saints assume anthropomorphic form in the eyes of the Greek. This state of mind was more prevalent in the dark years of his enslavement to the Turks.

One other religious issue, pointing to the Greek ancestry of the mother is to be found in a letter by Hearn to his brother Demetrios. He writes: "And you do not remember that dark and beautiful face, with large brown eyes like a wild deer's, that used to bend over your cradle? You do not remember the voice which told you each night to cross your fingers after the old Greek Orthodox fashion and utter the words "In the name of the Father, and of the Son and of the Holy Ghost?" "Lafcadio Hearn. Elizabeth Bisland. Houghton Miflin & Co."

Here again Hearn speaks of the time honored religious practice of the Orthodox Greek, who crosses himself and utters the words: "In the name of the Father, and of the Son and of the Holy Ghost," before going to bed, on arising and before each meal. Such a practice is a second nature with the Greek. Even today, in the modern restaurant, you occasionally see an old immigrant crossing himself calmly, in spite of the bewildered looks he receives from those about him.

The Greek, from time immemorial has had to leave his homeland and wander all over the earth in search of his livelihood. He was assimilable to all the customs of the country he lived in, but when it came to his nationality he was as cocky as the Irish. So a Greek can easily understand his anger in the letter he wrote to his friend and eminent critic H. E. Krebbiel. "Pray remember that your ancestors were the very Goths and Vandals who destroyed the marvels of the Greek art which even Roman ignorance and ferocity had spared — you cannot make a Goth out of a Greek, nor can you change the blood in my veins by speaking to me of something vague and agnostic and mystic which you deem superior to all that any Latin mind could conceive—" Lafcadio Hearn. Elizabeth Bisland. Houghton Miflin Co.

Yet, this outburst of pride in his Greek ancestry, as well as others, were characterized by Miss McWilliams and some of his other biographers, as a ruse to cash in on the glory of classic Greece. To me, this is a grossly unfair and unjust accusation. It is true, that in the early days of immigration, the prejudice of the Angle-Saxon natives against all dark haired people was severe. Many dark haired immigrants palmed themselves off as Greeks to minimize the prevailing bitterness, for in those days all things Greek were held in high esteem. It was a prevailing truth that the Greeks of the Golden age dreamed the dream we forged in reality in our Bill of Rights. But why accuse Lafcadio Hearn of such an act when he had no reason to do it. He was half Anglo-Saxon and what is more to point, he spoke English.

As to the name Rosa Tessima, the only light that I can throw on it is, that since the fall of Constantinople, most of the Greeks that fled the Turkish Tyranny and sought homage in Latin countries were forced to change their names and religion. The hostility of the Catholic Church against the members of the Eastern Empire knew is well known. Very little of this hostility has come to life. But scholars all over the world are now taking a vast amount of research on all things Byzantine and they will soon throw light on many

(Continued on Page 62)

Legends of the Kynouria

1.

They had a story for every moral or idle occasion in Old Kynouria, and Thea Pota has been retelling them to us almost daily in the past 30 years. In order that they may not be lost entirely, here are a few of them.

Once upon a time there was a woodcutter in Old Kynouria who wearied of his work and his life. One day he threw down his load of wood.

"Angel of Death," he cried, "come take me!"

Thereupon, the Angel of Death appeared before him in a flash, sword in hand.

"You called me," said the Angel. "What do you want?"

The woodcutter looked at the huge, naked sword.

2.

"Help me pick up my load of wood," he replied.

A villager once crossed a wild section of Old Kynouria late at night, and the next day he recounted his frightful experience to his neighbors.

"I saw forty wolves dancing nose to tail in a circle," he said.

"That many wolves?" asked his neighbors.

"I saw ten wolves . . . . "

"That many?"

"I saw ten wolves . . . . . "

"That many?"

"I heard their howls from a distance."

3.

One night in Old Kynouria a man and his wife came out to their balcony for a breath of fresh air.

"Oh, look at the big moon!" the man exclaimed. "Ha, ha!"

"Why do you laugh?" asked his wife.

"For so many years I have kept this a secret," he replied. "Ten years ago I killed a man in a lonely ravine. There was a big moon out like this one, and as the man fell dying from my knife-blow he warned me that some day that moon would betray me. Ha, ha!"

A traveler had taken refuge for the night under the balcony, and the next morning he went to see the village mayor.

4.

Father and Patriarch of the Orthodox Church, St. Chrysostom was a favorite hero in Old Kynouria. They told many stories of his eloquence and piety.

One afternoon Chrysostom was strolling through the streets of Constantinople with a visiting Byzantine dignitary. They turned a corner and found an alley dog lying in their path.

"Arise, Master Canine, that I may pass," said Chrysostom.

"You speak that courteously even to a cur, O Golden Mouth?" asked the amazed visitor.

"In order that my tongue may not lose the habit," replied the holy man.

The Old Kyourians were religious folk, but they

5.

seemed to regard salvation as a tough proposition. They told that when Father Chrysostom died, angels came to escort his soul to Heaven. The retinue was half-way up the Golden Ladder when a commotion broke out at its foot.

"Where are you going with him?" cried a devil. "He belongs to us."

"This soul belongs to you, this soul of the Golden Mouth?" protested the angels.

"He forgot to say the Vesper prayers once," the devil charged.

St. Chrysostom was saved from Hell's fires only after the angels proved that he had said the Vesper prayers thrice over on the following night.

6.

There were goat-rustlers and outlaws galore in the wilds of Old Kynouria, and one of the most notorious was a big man who had a fool-proof method of detecting the approaching arm of the law. He would pull out the shoulder-blade of the kid on the spit, and from its lines or something he could tell how near the soldiers were to his hideout.

One night he was roasting a rustled kid in an abandoned cabin. He became careless Neglecting to examine the tell-tale shoulder, he opened the door of the cabin. His nose was tantalized by the mingled aromas of the sizzling meat and the Kynourian night.

"Ah!" he exclaimed, stretching his arms.

Bang! the outlaw fell with a soldier's bullet in his heart.

7.

There was a character in Old Kynouria, named Stratihongias, whose dry humor qualified him as a seric-comic philosopher. Like most of his neighbors, he owned a cottage, a field, and a donkey. He planted only a crop of hay, and apparently he lived the vicious circle of life without questioning it.

"Why do you plant hay?" his neighbors once asked him.

"To feed my donkey," he replied.

"Why do you keep a donkey?"

"To help me plant my field of hay."

8.

One night Stratihongias was awakened by angry voices under his window. He wrapped a blanket about him and stepped outdoors to investigate. There was a fight going on. In the mix-up before the fighters moved away, Stratinhongias lost his blanket.

The neighbors also came out to investigate.

"What was the fight about?" they asked Stratihongias.

"The fight was for my blanket," he replied.

9.

The Old Kynourians had a beautiful story to explain why they dyed eggs red for Easter. It seems that

when the Apostle Peter went home to tell his family of the Resurrection, he met his mother-in-law gathering eggs in the yard.

"The Master is risen!" he announced.

She was incredulous and scoffed at his news.

"But we saw Him and talked with Him!" Peter insisted.

"I won't believe that until these eggs turn red," said his mother-in-law.

She looked down at the basket on her arm. The eggs had turned red!

10.

The Old Kynourians excused their deliberate, easy way of life with this apologue. One Autumn a turtle decided to hibernate at the bottom of a well. She plunged in.

Spring came, and the turtle wished to emerge into the sunlight. But she found that climbing out was a big job. She gripped the side of the well with beak and claws, only to fall back again and again.

After three months of hard work, the turtle finally reached the top of the well. She was tired, and she stretched in the sun. Her claws and shell were wet. Splash!

The turtle stuck her beak out of the water at the bottom of the well.

"It serves me right for being in such a big hurry!" she said.

11.

A bishop's ship from Old Kynouria once touched on an island inhabited only by a hermit. The bishop tested the hermit and found that he couldn't even say "The Lord's Prayer" accurately. Smugly the bishop set him aright and departed in his ship.

But the simple hermit became mixed up immediately and shouted for the bishop to repeat his instructions. The ship having sailed out of ear-shot, the hermit grew desperate. He threw his robe on the sea, sat on it, and floated toward the ship.

The bishop's eyes popped, and he thought of Jesus walking on the water.

"Go back and pray as you did before!" he shouted. "You know the path to God better than I do!"

12.

Apparently there was a wolf problem in Old Kynouria, too. One evening a traveler dropped in on two maiden sisters.

"Wine and food!" he said, and he eyed them as though he wanted more.

The girls feared for their reputation, but they knew that they couldn't force or persuade their guest to leave. After a whispered conference, they made a huge platter of macaroni.

"It is the custom in our village for a guest to jump over the macaroni," they said.

"Very well," the guest replied.

The girls placed the platter on the doorstep. The guest jumped over it and landed in the yard. One of the girls snatched the platter. The other slammed and bolted the door.

13.

The Old Kynourians had an amusing explanation why their arch enemy, the Turks, abstained from eating pork. Jesus and Mahomet were once arguing who of them was the true prophet of God, and they decided to have a contest to settle the argument. Whoever could strike water on the following day was the true prophet.

Realizing that he would lose, Mahomet filled a skin with water and buried it. The contest began. Jesus rapped the ground with his staff and water gushed forth.

Mahomet looked slyly for the spot where he had buried the skin. But a pig had sniffed the skin and uprooted it during the night. Mahomet was defeated. Thereupon, he cursed the pig and forbade his followers to eat it.

14.

Of course the Devil and his legions figure prominently in Old Kynourian tales. Once a goat-rustler was roasting his theft on an improvised spit in a dark ravine.

Suddenly he noticed that a little devil was roasting a frog over his fire. The devil slyly poked his unclean frog against the sizzling kid.

"Hey, be careful!" the man protested, and he moved the kid away from the devil's reach.

The cooking went on, and again the devil nudged the clean kid with his frog. The man moved once more, but a third time his kid was touched by the frog.

"There!" he exclaimed, and he hit the devil with his spit and roast.

The Kynourian lost his stolen supper, but the story doesn't go on to say whether he gave up his taking ways after this experience.

15.

It was twilight in a wild section of Old Kynouria, and the traveler was afraid to continue his journey. He selected a big tree, climbed it, and prepared to night there.

Blackness dropped around him, and then the traveler was horrified to find that the Evil One and his legions began holding a convention under the tree. The devils reported the evil that they had done—that is, all of them except a little, retiring devil.

"You have no report?" the Evil One accused. "You did no evil today?"

"I lured that man up there to our tree," the little devil pointed.

16.

There was a donkey boy in Old Kynouria who was probably less skilled at his regular chores than in his taking ways. One evening he stole an egg from his master and hid in the cellar to eat it.

He placed the egg on the loop of one of those huge Kynourian keys and held a candle under it. This took quite a while, and in the process the flame touched his fingers.

"Devil, you have burned me!" the boy exclaimed.

Thereupon, the Devil appeared before him in the cellar.

"Devil that I am," he said, "I never new such a clever way to cook an egg!"

17.

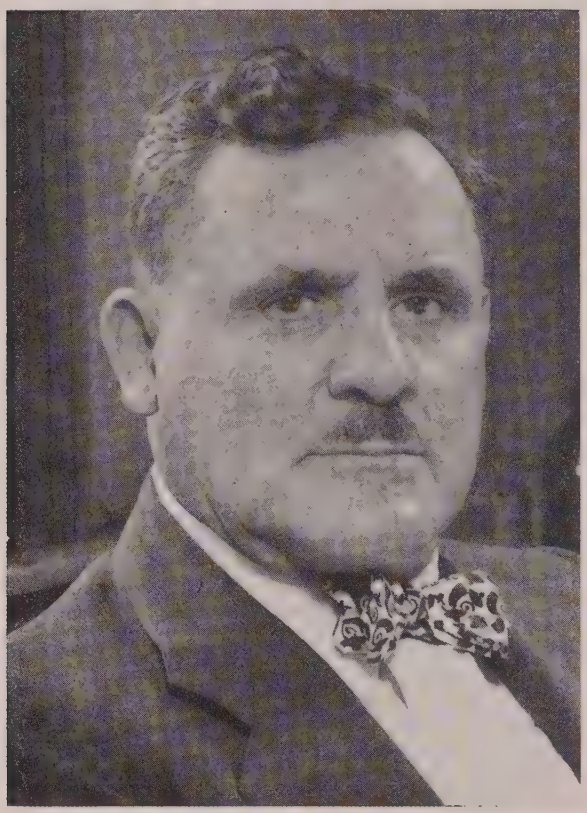
The Old Kynourians were a simple folk, but they always had imagination. Even when they did or said something which seems stupid to us now, they did or said it in their own particular, vivid way.

There was an old mother who was taken for the first time to visit her married daughter in Athens. She was startled by the big buildings, museums, and other sights. Then at night she saw a train, with lights in every window, speeding through the city.

"Look, a neighborhood has broken loose,'" she exclaimed, "and is running away!"

JOHN L. MANTA

ELECTED PRESIDENT OF GREEK WAR RELIEF ASS'N



JOHN L. MANTA, Chicago industrialist and nationally known Greek-American leader was elected president of the Greek War Relief Association at the annual meeting of members in New York. Mr. Manta's election has been favorably received everywhere, not only because his choice was forecast since he was the most logical man for the post, but also because for years now Mr. Manta has been an apostle of Greek American unity and cooperation. His efforts to unte all the Greek associations and groups into a Pan-Hellenic Federation some years ago, laid the foundations for an idea which ultimately will spread and will materialize and will benefit all Greek-Americans. He is also considered an "elder statesman" of the Order of Ahepa, which organization has over 350 chapters in the United States. Mr. Manta has the highest respect for this order, having served consistently in various committees and missions. He is also very much interested in the church as an institution and has co-operated closely with the archbishop and other clerics of the Orthodox Church in America on different occasions.

Mr. Manta's first contact with the Greek War Relief Association came when he was elected president of the Chicago Greek War Relief Association in 1941. So we might say that he is one of the founders of the movement. His choice therefore is a very appropriate one.

The most Reverend Michael, Greek Archbishop of North and South America was elected honorary chairman of the organization. Thomas J. Watson and Howell D. Murray were re-elected Honorary National Vice Chairmen.

Spyros P. Skouras, President of Twentieth Century Fox continues as Chairman of the Board of Directors. In his report to the members he announced that the Association had contributed nearly forty million dollars in supplies and services to the people of Greece during the ten years the Association has been in operation.

Thomas A. Pappas of Boston, Chairman of the Executive Committee, announced the completion during 1950 of eleven combination health center-hospitals in the rural areas of Greece, a 100 bed hospital at Pyrgos, a 380 bed wing for the Evangelismos Hospital in Athens, and a 256 bed hospital and nurses' training school for the University of Salonika Medical School is nearing completion.

Other officers elected include: Vice Presidents, George P. Skouras, Stephen Stephanidis, Stathis Georges, Van A. Nomikos, George Vournas, Anthony Papageorgiou, George Papanicolas, Zack Ritsos, William Belroy; National Secretary, Peter T. Kourides; National Treasurer, Charles Kotsilimbas Davis; Assistant Treasurers, Staths T. Georges and C. G. Paris; Executive Vice President, George Xanthaky.

MEMORY

A drop eternal,
Detached from thought and time,
Tight fitting around your light image
has closed.
And now, a sylph of iridescent splendour
You live emprisoned in magic crystal
of sunshine congealed,
A star-gem set in the yellow golden ring
That, invisible, my finger adorns.

Chicago - Elias Stephanou

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Demetra Vaka's Autobiography

(Continuing the Fascinating Story of the late Demetra Vaka (Mrs. Kenneth Brown) America's exotic writer of Greek descent).

"Yes. My home is on the island of Prinkipo."

"Then go there this afternoon—or tomorrow morning. Take an absolute rest. No more reading. No more studying. Every evening, before you go to bed, and every morning when you wake up, say to yourself: 'God is my father. He is looking after me." Repeat this during the day, every time you feel despondent. Repeat it until it becomes conviction. Then the faith you have neglected will begin to grow. And some glorious day it will come to blossom, and you will be well."

"If God is my father, why hasn't He looked after me before?"

"Because you left His house—turned your back on Him, and wandered far away from His great presence." The doctor smiled kindly. "Make a picture in your mind of your going back. Imagine that you are several miles away, and every day trying to get a little nearer. It's your pilgrimage. You are going to find Him again and seek His protection. And it will be given to you. Now good-bye. You **must** go tomorrow at latest."

"May I know what I owe you?"

"When you get well we will talk about that. If you do not follow my prescription, you are going to be dead in a few months." He laughed. Then you will get your wings—only they won't take you to Paris."

We shook hands, and I felt a peculiar current flowing through me, which prompted me to ask: "Do you believe in hypnotism?"

"I worked for a time at the Salpetrière."

"Then you have practiced mental suggestion on me?"

He shook his head. "No. During what you called my irrelevant talk I took your measure, and I have made an appeal to your intelligence. Mental suggestion is for flabby minds. It's for you to prove whether my diagnosis is right,"

"Will there be any recurrence of this morning?"

"Not if you cultivate faith."

My host and hostess agreed that I did need rest, and my mother accepted my return in her usual matter of fact way. Thus I began the new life; and the soft, pine-scented sea-air of the island was good to breathe. At first it was amusing trying to visualize myself walking back to God's home, to seek His love. I even laughed at myself.

Little by little the repeated words, "God is my father," began to have a pleasant ring, and the beauty of the Greek words, "His miracle of creation," and that God was the good and the beautiful, and that I was part of it, ceased to be mere words, and became clothed with meaning.

The rest, the simple wholesome food, and the air began to tell. The pains left my chest. My sofa was drawn up by the window, which was kept open in the middle of the day. There I lay, watching a timid spring try to dislodge the wet and windy winter.

Day by day strength returned, while faith in God grew, until my mother noticed the change in me. Sitting by my side she remarked once: "You really have beautiful eyes, and if you would only cultivate your appearance—"

I laughed. "I can't be cultivating the inside and the outside of me at the same time. Just now I'm cultivating faith."

"Faith in what?"

"Faith in God."

She gazed at me, unbelieving. Then she shut her eyes and murmured reverently: "My prayers have been answered."

On the Sunday following, in the early afternoon, I was lying on my couch when the doctor was ushered in, bringing with him an undefinable quality. I felt as if sunshine had come into a dark room.

"Well, well," he exclaimed, "what were you doing there, lying so still?"

"I was thinking."

"Thoughts, young lady, are like sails. They require skill and strength to manage, or they will capsize the vessel."

"And you don't think I can handle them?"

"Not yet. But I see that you have been good."

"How did you find me?" I asked, "considering that you do not even know my name."

"You are not difficult to describe. I arrived last night with a firiend, and before taking the afternoon boat back, I thought I would look in on you."

He asked no questions, only fished in his pocket and brought forth a book of poems. "They are Victor Hugo's, and you will like them." His talk was of books, and of French thought, and of France in general. Of the work that Charcot had done, and where it might lead, since Charcot was returning in a measure to the art of healing as used by the older civilizations. There was now a movement to recapture and stress, in medicine, the hidden resources within man himself, he said.

"Doctor, as you see, there is plenty of space in this house, and if you will do us the honor to remain with us, my mother will be delighted to meet you. Only I must forewarn you: she thinks I am changed because she has been praying for me."

"And you don't believe it?"

"Ought I?"

"You cannot deny that which you do not know. We are ignorant of the currents floating

over our planet. Her prayers are powerful thoughts. Some day when Intelligence becomes humbler, and Faith stronger, they will mate, and humanity will be the gainer."

The recuperative power in me must have been strong. Moreover I had never been neurotic about my health, and never dwelt on my inheritance, or that I was born of a consumptive father. Tuberculosis had harvested many on both sides of my family, yet this made no lasting impression on my mind. Unconsciously I may have imbibed some of the Mussulman fatalism from Djimlah—the belief that our fate is written upon our forehead: that what is to be, will be. This may have permeated my subconscious mind, even though every time Djimlah voiced it, I vehemently combatted the idea. It is possible that had I worried a little about by health it might have made me more careful and have prevented by so often overtaxing my strength. As I became stronger, day after day, a new courage came to live within me—courage, so necessary to human well-being.

CHAPTER XIV.

UP WHERE THE EAGLES NEST

By March I was thinking of taking up my studies again, when my half-brother, fourteen years older than myself, who did not live in Turkey, turned up on his way to the Balkans.

"Take your sister with you," our mother suggested. "It will be a complete change, and will do her good." (I learned later that she hoped if I were to give up studying for several months, I might be weaned from it altogether).

This journey is described at length in my book, "In the Heart of the Balkans." We travelled all over the peninsula, on horse and muleback, taking the train only rarely. If we manage to create a quieter world, after the last destructive global war, and the Balkans cease to be the stage on which are enacted the intrigues of the great powers, they may become the playground of the world. The matchless scenery, the varied climate, the archeological interest entitle them to that role. In the spring of 1895 they were still a part of the Middle Ages.

Vision and imagination must go hand in hand to appreciate Albania. One can see its wild beauty. Its history has an equally wild grandeur. Among those towering mountains one almost expected their national hero, Scanderbeg, to appear; for though he died in 1567, the people talked about him and his exploits as if he lived only yesterday.

Alexander Kastriot was the youngest son of the ruler of Amalthia, who submitted to Sultan Amurath II in the fifteenth century. The four sons were sent to Constantinople as hostages. The three oldest died. The youngest, distinguished for his beauty, strength and intelligence, was converted to Mohamedanism, and so ably served the sultan that he gave him the name Scanderbeg. But when at the death of his father, the sultan would not permit him to return to Albania and inherit his patrimony, young Scanderbeg began to brood over his wrongs.

One day he entered the tent of the sultan's chief secretary, and with a poignard at his throat, forced him to write and seal an order to the Turkish commander in Croia to deliver it and the surrounding territory to Scanderbeg. Then Scanderbeg stabbed him and fled to Croia, which the military governor turned over to him on presentation of the order.

There Scanderbeg publicly abjured the Mussulman religion, swore to defend the Christian faith of his forefathers, and to restore the independence of Albania.

The Christians flocked to him, and for twenty-five years he led his men against Islam, and kept his country free from the Turks, who elsewhere were universally successful. So great were the legends of his prowess that after his death the Turks opened his tomb and took bits of his bones to wear as amulets, in the hope that his valorous spirit would be communicated to them.

To enjoy Albania, however, one had to rise above physical discomfort, and not to be shocked by the lack of what we consider elementary conveniences. We slept on the bare floors of **hans**, those primitive caravanserais, where one paid for only the space one lay on and for the stalls in which the horses were tied. Our fare, after hours in the saddle was fresh cheese and bread, and a glass of native wine. What I really missed was hot water for washing. Yet oddly enough I never remember feeling so well, while our simple fare tasted sumptuous.

Up and up we climbed to meet the eagles who flew from height to height, to the source of the streams of melted snow which rushed down so thunderously. I had brought a copy-book and pencil to jot down my impressions. Instead, its pages were filled, first with Albanian, then Serbian, then Bulgarian words. It delighted me to acquire daily more of their languages, and to be able to practice it with them — to see the joy in their big black eyes on hearing me speak their own tongue.

With a good memory and an aptitude for languages, it was soon easy for me to talk with them, especially since every one was eager to teach me. Primitive people express themselves with few words — like Basic English and in addition to the similarity between the three languages, there were quantities of Greek words in them. Up to the middle of the nineteenth century the Greek church predominated over the entire peninsula, and the services were conducted in Greek. Only after nationalism became rife did these nations hold religious services in their own languages, thus losing the one medium they possessed of speaking to one another.

After World War II, with the penetrating influence of American schools and colleges, English may become the one foreign language in all the schools, and thus create a medium of expression among all these people which will help them to understand one another better—especially if Bulgaria can be disabused of the idea that, like Germany, she must become a dominant nation.

Albania—Shakespeare's Illyria—is the oldest country in the Balkans, yet until 1879 it had no written language. The Greeks then invented an

alphabet to teach the Albanians to read and write Albanian. Epirus, the southern part of Albania, called "the cradle of modern Greece," has always been inhabited by Greeks. Greek schools flourished there, and when the Albanians wished for an education they went to them.

The middle part of Albania is strongly Mussulman, and Turkish is the language.

To me the Albanians are most lovable: simple, childlike, and so fierce. The men's clothing is a perfect example of protective coloration, and very necessary, since they are continually feuding and "owing blood". The women carry on all the work, including the tilling of their meagre soil.

Albania is not much bigger than Vermont, with a population of hardly a million. Yet listening to their bragging, especially about Scanderbeg, one would judge that Albania had played the greatest role in the world. The trusted bodyguard of the sultan was always composed of Albanians, and they have helped their neighbors in many wars and uprisings, so their military exploits do bear bragging about. If ever Italy is prevented from intriguing there, and if the Albanians can be induced to see the folly of feuding, I know of no more delightful place to live than Albania.

When we were there we forgot that there was civilization across the narrow Adriatic Sea. In the towns we went to the cafes and sat on backless stools; and there my copy-book was enriched. We ate what they ate, listened to their singing, and learned to sing with them. It was indeed the middle ages, yet harassed by problems of the nineteenth century, which the poor Albanians fiercely tried to ignore.

As we travelled across the peninsula, no two days resembled each other. Except for their common bragging, the Balkan people are the most individualistic I have ever met.

On our scrawny ponies we climbed up to Montenegro, where Prince Nikitas was still dressed in native costume, not yet having proclaimed himself king. That was to come when his daughter, Helena, became queen of Italy.

June found us in Belgrade, the capital of Serbia, whose past glory was obscured by a hideous present. Alexander Obrenovitch, whom I had last seen as a newly-crowned king of thirteen—a surly, ugly little boy—now at nineteen was a surly, ugly youth. Two years before he had dismissed his regent and become dictator. In the cathedral, as I looked at him again, the words of my Turkish Djimlah came back to me: "One's fate is written on one's forehead"—and what a horrid fate was written on Alexander's forehead. A king, nineteen years old, and loathed by his subjects! Surely it could not be long before his fate would overtake him. It did, a few years later when he was killed like a rat, as befits a tyrant.

The Serbs, tall, stalwart, patient, never failed to say to us that good times were coming to Serbia. Yet the greatest misery was still in store for them. Twice in the twentieth century the Germans and the Bulgars were to occupy and devastate their lands, destroy their homes, and carry off their cattle.

We did not reach Sofia, the capital of Bulgaria, until the middle of July. We found it in a state of near martial law. Two days before, Stamboulov, the Bismarck of the Balkans, had been attacked by assassins. He died the next day.

Stamboulov, of peasant origin, was the most astute and able political leader Bulgaria ever had, and the maker of her princes, even though he "treated them rough." Prince Ferdinand accepted Stamboulov's help until he learned the Bulgarian language, and quietly formed his own party. Then he got rid of him in a peculiarly nasty way. He announced publicly that Stamboulov was too vulgar for his wife to associate with.

Stamboulov resigned, but gave interviews to the newspapers calculated to lessen the prestige of the king, whom he had worked so hard to establish. His own assassination naturally followed.

The topic that next occupied the attention of the Bulgarians was the conversion of little Boris, Ferdinand's son and heir, from the Roman Catholic to the Greek Orthodox Church. Czar Alexander III of Russia having died a few months before, Ferdinand the Fox had seen an opportunity to ingratiate himself with his successor. He had dispatched two courtiers to St. Petersburg to lay wreaths on the tomb of the czar who had refused to recognize him. And he told the new ruler how anxious Bulgaria was to regain her place in the affections of Muscovy.

Nicholas the Second was not the unforgiving autocrat his father had been. However he made the condition that little Boris should renounce the Catholic church, and enter the Greek Orthodox.

When Henry of Navarre turned Catholic in the sixteenth century, he declared that Paris was well worth a mass. In the nineteenth, Ferdinand the Fox considered the favor of Russia worth the re-christening of his heir—the religion of huge Russia naturally being a better religion than that of smaller Austria, to win whose favor Boris had originally been made a Catholic. In the Bulgarian scheme of life, religion was always one of the trumps to be played where it would be most effective.

The Bulgarians we met were rejoicing over the advantages that would accrue to them from this change of faith, but the ecclesiastical wrangling was to last for another year before the Viennese Catholicism could be eradicated from Boris's system, and be replaced by the pure Russian orthodoxy.

Prince Boris himself was a little child with blue eyes and a long nose. Poor Boris! Years later, summoned to Berchtesgaden by an infuriated Hitler, he was to die mysteriously. Some intimated that Hitler stabbed him. However, he died, he at least departed from this world a double-dyed Christian.

We found Rumania's capital, Bucharest, gay and debonair, as usual, and agog with news as positive as it was unconfirmed. During the yacht races at Cowes it was said that England's prime minister, the Marquis of Salisbury, had approached Kaiser Wilhelm with the proposal to partition

(Continued on Page 47)

BOOKS By C. J. LAMPOS

A BOY WAS READING IT

A 4th-grade teacher in a Chicago public school recently spied one of her pupils reading on the sly during class, and she tip-toed behind him to catch him with the evidence. She was surprised to find that, far from reading a cheap comic book, he had his nose in a volume of Greek mythology! Being a friend of this department, she copied the title and sent it to us.

To book is GREEK MYTHS by Olivia E. Coolidge (Houghton Mifflin Co., Boston, Mass. 1949. 244 pp. $2.75). It is a children's book, and a pleasant and exciting one to boot! It retells the grand old tales of gods and heroes — Hermes and Apollo, Athene and Dionysus, Arachne, Nioble, Pandora, Daedalus, Midas and the Golden Touch, Perseus and the Gorgon, Jason and the Golden Fleece, Theseus, Hercules, Atalanta, Alcestis, and many others. The author recounts these stories not only freshly and with the spirit of adventure, but she also preserves their high moral symbolism and purpose. At bottom these are not idle tales, and it is a pleasure to find that they are handled appropriately.

"Greek legends have been favorite stories for many centuries," says the author. "They are mentioned so often by famous writers that it has become impossible to read widely in English, or in many other literatures, without knowing what the best of these tales are about." She adds that they are enjoyable in themselves as well as an aid to enrich our knowledge of our own language and of the great masterpieces of literature.

Surely American children cannot afford to pass up either the delight or the knowledge of Greek mythology, and this book makes a valuable gift for any child. For that 4th-grader and other youngsters like him may forget their comic books as soon as they put them down, but Apollo and Athene, Hercules, Midas, Perseus, and the other gods and heroes of Ancient Greece will pop up in poetry and commerce, conversational expressions and practical life again and again as long as they read, think, and associate with their fellows.

A NORSE LIGHTER

Cornelia Steketee Hulst, who snatched Perseus out of Greek mythology and thrust him into an extremely vital place in World history, sends us an earlier book of her long and fruitful career of scholarly interpretations. It is BALDER'S DEATH AND LOKE'S PUNISHMENT (Open Court Publishing Co. IaSalle, Illinois. 39 pp.).

As the title indicates, the story is in two parts. The first tells how the Queen of Hel (the Underworld) wishes a mate and sends Loke (a renegade Asa or Norse god) to fetch Balder (the Asa of Light and Justice). All living things swear to protect Balder except the mistletoe, and Loke uses it through a ruse to have Balder slain by Hoder the Blind (the victim's brother). Sorrow is great in Asgard (the Heavenly City). The second part tells how Loke is pursued by Odin (the All-Father) and the other Asas Despite his numerous transformations, he is finally captured as a salmon in a net and bound to a rock with a serpent dropping burning venom on him as his punishment.

Written over half a century ago, this poem is in a free verse which antedates the free verse of the first decades of the 20th century. Often naive and antique but rigorous and swift as well, this verse is quite suited to its subject. Here is a memorable example. Odin is telling his philosophy of life by describing the feasting of his gods in their Valhal, while without all is hoarfrost and storm. Then he continues:

> "Then in swam a swallow, skimming
> From one wide door to the other.
> For a moment he circled, he twittered,
> Enjoying the warmth . . . .
> Welcome guest with feathers at banquet . . . .
> And then, in a twinkling, was off,
> And had passed—from Winter, to Winter . . . .
> E'en such, methinks, is our life.
> It comes from no man knows whence.
> It goes to no man knows whither.
> It flutters a space, and in it
> We build for ourselves and our circle
> And strive to do action heroic . . . .
> And at last we may fail of our purpose . . . . "

This little book is not only delightful to read, but it also illuminates Norse mythology, its ideals and its tragedies, like snapping on the lights in a dark room.

OLD WINE RE-BOTTLED

More outstanding scholars and historians have written about Greece than any other ancient nation, and one of the best of them was J. B. Bury (1861-1927). His books and shorter studies in this field have enlightened and entertained two generations of students and general readers, and most welcome indeed is the current reprint of A HISTORY OF GREECE (The Modern Library. New York 1949. 885 pp. $2.49)

Originally published in 1900, this book is now on the market on a low-priced, mass-production basis, yet attractively dressed up. It covers Greek history from the earliest period down to the death of Alexander the Great. The early history of the Greeks was rewritten in 1913 as a result of the findings of Sir Arthur Evans in Crete and others. It is a solid book with chapters running from 40 to 70 pages each. It is also a bit windy, as a book of such a length may be expected to be, but it is a very readable book. There is an irresistable sweep of narrative, and of course the interpretations are mighty fine and make up for out-dated facts and other minor defects by a wide margin.

Bury was born in Ireland, and this book won him a professorship at Cambridge. It is still regarded as his major work. However, he began his career as a scholar and historian by writing on Byzantine studies. These Byzantine essays of his were pioneer and competent histories, but unfortunately they repose in obscure tomes in Classical libraries. Surely their-re-issue is very much in order.

PERENNIAL PLATO

Plato is unquestionably the most published of all philosophers, and his books are found in any type of library. On a recent trip to Washington, D.C., I spent an idle morning running through an unusual edition of his immortal dialogues. It was THE WORKS OF PLATO (Translated by B. Jowett Bigelow, Brown & Co. New York. Edition DeLuxe. 4 Vols. 1708 pp.).

Jowett's translation of Plato is too well-known for comment, and this edition is one of the best I have ever seen. Volume I contains Jowett's studies of his author—a "Life", "Writings", and "Philosophy", averaging a score of pages each, and a 302-page "Introduction and Analysis" of THE REPUBLIC. Volume 2 contains what Jowett calls "the greatest of Plato's works" —THE REPUBLIC. Volume 3 and 4 contain 23 shorter dialogues, among them being some of the most wonderful dramas of the mind ever conceived by a poet-philosopher.

These mind-dramas are a delight to read as well as the profoundest expression of the yearnings, hopes, and ideals of mankind. There is a perfect blend of human and cerebral drama in them. For instance, THE REPUBLIC begins with the sentence: "I went down yesterday to the Piraeus with Glaucon the son of Ariston, that I might offer up my prayers to the goddess; and also because I wanted to see in what manner they would celebrate the festival, which was a new thing." Amidst other seemingly aside incidents such as this, which may reveal either his curiosity or his sly adherence to the religion of his city, Socrates proceeds to tell of the discussion he had there on "the ideal state". There is a likelihood that Plato slips in such reassuring human incidents to relieve the bewilderment occasioned by the indefinite conclusions of his cerebral plots.

Its owner told me that this edition sold for about $20 before the late war, but that its current price is undoubtedly higher.

FOR THE ESCAPISTS

So many writers seek to escape from their unfavorable surroundings, and Lawrence Schoonover has written two best-selling historical novels while attempting to do so. Born in 1906 in Iowa, the author was a business executive until he made his tremendous jump in time and distance to escape amidst the ruins of the once mighty and glorious Byzantine Empire.

THE BURNISHED BLADE, which appeared in 1948, deals with the almost legendary realm of Trebizond, a Byzantine fragment on the southern coast of the Black Sea which survived for a time isolated from Constantinople. THE GENTLE INFIDEL (MacMillan Co., New York. 1950. 304 pp. $3.00) boils with the events leading to the Turkish capture of Constantinople in 1453. There is a good deal of drama in this book, and the background is very capably done. Mr. Schoonover dug conscientiously into the period, and his handling of the commercial, social, and religious conflicts of the Greeks, Turks, and Egyptians provides informative as well as exciting reading. The account of the siege of Constantinople is a thrilling climax to this fast-moving story.

THE GENTLE INFIDEL is story first of all and for escapists, too, but it also resuscitates a long vanished but important era.

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Members of the TWA press flight group at the Royal Reception in Athens at which the 40 journalists, Government officials, President Ralph S. Damon and other officials of TWA were welcomed by King Paul and Queen Frederika. In the front row are: left to right, Greek Prime Minister Sophocles Venizelos, U. S. Ambassador John F. Peurifoy and Mrs. Peurifoy, Queen Frederika, King Paul and U. S. Senator Edwin C. Johnson of Colorado.

King Paul Names 1951 Homecoming Year

By RALPH S. DAMON
President, Trans World Airlines

As a native of New England, contacts with royalty were something outside my own experience until my association with a trans-Atlantic airline began taking me to kingdoms beyond the seas.

One of the most delightful experiences of my life was a meeting recently with King Paul and Queen Frederika of Greece at the Royal Palace in Athens when, in the presence of a group of American journalists, their Majesties proclaimed 1951 a homecoming year for all Greeks living abroad.

I had the good fortune to be a member of the journalistic party, representing many of the leading newspapers of the United States, when it arrived in Athens.

Through the good graces of Aristide S. Metaxas, we were invited to a reception with their Majesties, the King and Queen, from 12 Noon until 1 p. m.

On the way to the Palace, I am sure my feelings were shared by every member of the group. They were experienced newswpaper men and women, accustomed to meeting and interviewing high-ranking men and women of many nationalities and many different temperaments and political faiths.

Yet preparing to meet royalty causes some apprehension, a slight case of butterflies in the middle, a quick flashing through the mind of sudden questions and doubts.

Should one be formal or informal in approach to the royal couple? Is one properly attired for such an occasion? What to talk about?

As it turned out, our appreenhsion was needless. Their Majesties resolved all questions and doubts the minute we entered the room by their graciousness, their simple democratic neighborliness and hospitality and their evident sincerity in wishing to make us feel at home and to reciprocate our interest in their country.

All of us were immediaetly at our ease as Queen Frederika moved towardr us, smiling a welcome.

Probably the reports sent back by my American Press colleagues on the TWA flight and published in newspapers in hundreds of cities throughout the United States, sum up our impressions better than I can. Here is what they had to say:

Both Phyllis Battelle of the International News Service and Frederick C. Othman, nationally-syndicated columnist for United Features, wrote of the Queen's eagerness to sample certain American customs—such as a double chocolate nut sundae in an American drugstore and a trip to the top of the Empire State Buidling. Othman pointed out in his column that the Greek people consider her "perhaps the best diplomat and press agent in all Europe. I guess they are right".

Melville F. Ferguson, editor of The Philadelphia Bulletin, wrote that "The activities of the Queen of Greece do not consist of opening charity bazaars and attending flower festivals. She has business to attend to and likes to talk about it."

All of the writers and editors on the TWA flight spoke of the Queen's concern for orphaned and suffering Greek children and her great ambition to work for the return of some 28,000 children kidpaned into Iron Curtain territory during the civil warfare.

Mr. Ferguson described a conversation with the Queen in which she described King Paul's program for the rehabilitation, vocational training and repatriation to their homes of young boys who had served as bandits with the guerrillas and captured by Greek government forces.

"The palace reception for the American visitors was used by the King and Queen", reported Kenneth Fox in the Kansas City Star, "as the occasion for announcing that next year will be homecoming year in Greece. They are hoping that 1951 will bring a large influx of visitors, including the hundreds of thousands of Greeks who have left their homeland to live elsewhere. "

Paul Light of the St. Paul Pioneer Press reported "None of this was like any audience I'd ever dreamed of. There was no courtsying, no ceremony. We filed into a large room where the King

(Continued on Page 46)

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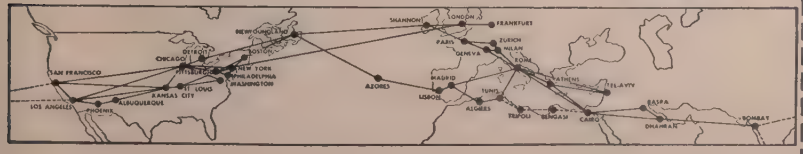

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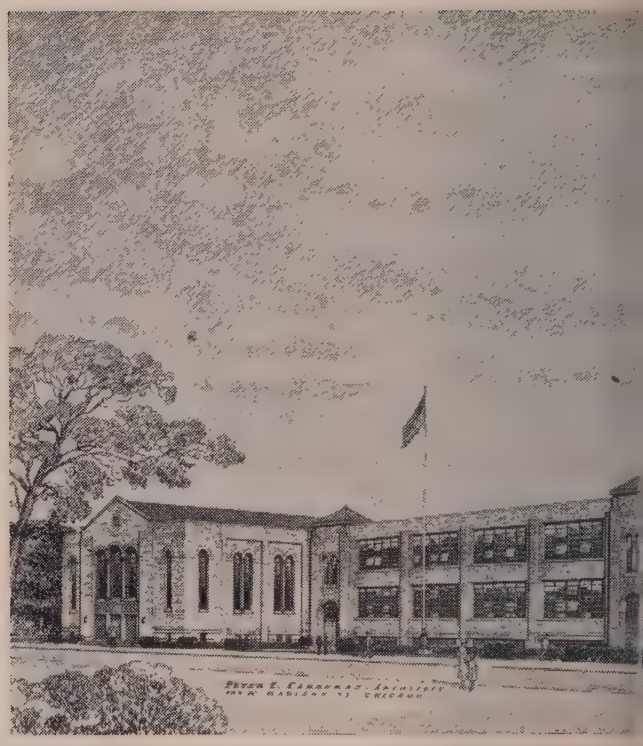

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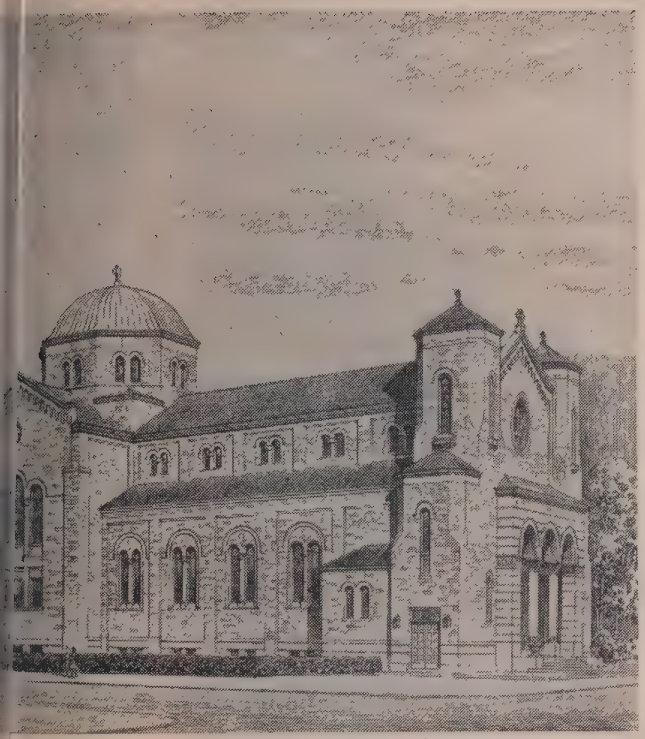

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Federation of Sterea Hellas

HOLDS SUCCESSFUL CONVENTION AT GARY, INDIANA

1951 National Officers of Federation of Sterea Hellas

(Left to right) Avgerinos N. Soufras, Lowell, Mass., National Legal Councillor; Jon Koutroukes, Detroit, Mich., 2nd Supreme Vice-President; Rev. Daniel Gambriles, Chicago, Ill., Supreme President; Demetrios Mikos, Gary, Ind., Supreme Secretary; Constantine Tjivas, Convention President presents gavel to new president after the election and the oath ceremonies; Nicholas Merehouyias, Middle West Governor and John Koutolouvas, Governor of the Western States. Not in the photograph is Geo. Rendas of Chicago, Supreme Treasurer.

The Federation of Sterea Hellas convention at Gary, Indiana was the most successful ever held by this progressive organization. Great numbers of delegates and friends attended from all over the country. The discussions were lively and important decisions were taken. The convention banquet was a huge success. Demetrios Mikos acted as Toastmaster. Babis Papademas, well known radio and concert artist, in charge of program which was terrific. Mr. Papademas for years was attached to the Amusement Division of the Greek Army as a leading artist. The convention congratulated the outgoing President, Mr. C. Pappas, the well known Chicago contractor and his co-workers for guiding the organization so ably during the past two years and elected Rev. Daniel Gambriles, one of the founders of the Federation as the new President. This Federation is forging ahead and has important plans for the future It has contributed to many causes, and has sponsored many projects in Greece and in America.

Chiropractic in Ancient Greece

By DR. VAN D. MERICAS

Herodicus served as an instructor to great Hippocrates of Cos. Hippocrates, universally known as the father of Medicine, came from a long line of priest-physicians claiming that they were the direct descendants of Asculapius, the inventor of the healing arts. He succeeded by observation, research and investigation in rescuing medicine from the hands of Sacerdotalism, from magic, and cosmopolitan speculation. Thus, he placed the foundation of scientific healing and put the physician upon a higher plane of respect and scientific standing. Hippocrates, being himself of a real scientific mind, gathered and systematized what was, up to this time, accumulated in therapeutic knowledge, explained various natural phenomena, appearing to the unscientific mind as supernatural, and thus freed the physician from speculative philosophy. He pointed out to the practitioner that the safest, surest path to scientific accomplishment and research, was the methodical observation of nature, and the systematic application of all natural means. Hippocrates was concerned in the welfare of the sick rather than in the interests of the physician; therefore, he admonished the practitioner to pay great attention to the spinal column and learn its physical construction, saying "IT IS MOST NECESSARY TO KNOW THE NATURE OF THE SPINE, WHAT ITS NATURAL PURPOSES ARE, FOR SUCH A KNOWLEDGE WILL BE REQUISITE TO MANY DISEASES."

Hippocrates believed that without the proper knowledge of the spinal construction and conditions, neither diagnosis nor proper treatment of disease could be hoped for. He was of the opinion that the physician may become confused and be led astray if he does not recognize the true existing conditions within the human body. As to the cause of disease, he was sure that this might be due either to the abnormalities of the spinal column, or to the displacements of its various segments. He held that the physician must always search to find **causes** of disease; and that these causes were primarily in the spine which predisposes, if not normal, the natural diathesis of the human organism.

Hippocrates repeatedly warned the physicans not to neglect the spinal column, for when the vertebrae are out of place many serious complications may follow. If the physician wants to know in what way and in what place the cause of disease lies, he must study well the anatomy of the spine and its relations to the nervous system which controls all the body functions. The nerves are always likely to be compressed somewhere along the spine, and, therefore, unable to perform the proper function. This compression, Hippocrates denotes, though it might be slight, yet may be the real cause of disease or it may, in itself, produce many abnormal complications. Similarly, Galen declares, "Whenever the spinal nerves are in any way affected give the treatment to the spine and never to the affected part." A slight subluxation, and even the slightest deviation of the spinal vertebræ, may cause untold mischief to the human organism, and if not properly and promptly corrected, says Hippocrates, it may seriously affect the organism, and it will be more difficult, at later stages, to remedy the condition.

In the history of healing we note that the principles of Chiropractic were widely applied in therapeutics. All the ancient peoples, had some knowledge of it; but the Greeks were the ones who extensively and scientifically promulgated and applied the art, science and philosophy of Chiropractic in the same effective manner as we do today.

In the history of healing we note that Rachiotherapy which came to be known as Chiropractic was wisely taught and widely applied. The Hindus, Chinese, Egyptians, Hebrews, Persians, Scythians and Babylonians, all had some kind of a knowledge of this art, though it may have been crude and unscientific. Yet the Greeks (the Romans and Arabians) have well recognized its basic and fundamental principles and have left them well described in their valuable and sage writings. Though all the healing arts have been at times lost, Chiropractic remained unmolested throughout the Dark Age in the traditional heritage left to the world by the Greeks.

Thus Chiropractic, too, is a scientific repetition and true scientific development of the bygone ages. To Hippocrates, and the Hippocratian school, the art and science of Chiropractic may be truly traced as a scientific accomplishment.

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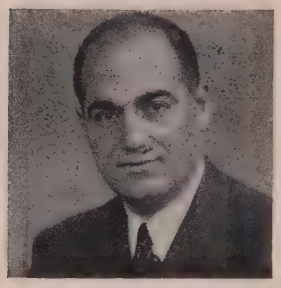


New York

by

JOHN BELASCO

The City of New York is the largest, wealthiest and most cultured city of the world. Although this dynamic center is second to London in population, it is called the Metropolis of the world, as well as the world's Capital city. Its present population is estimated close to eight million. Its infinite variety makes the City a truly cosmopolitan Metropolis and the gateway to America. New York City was chartered in 1898 and consists of five boroughs, each also called a county (Manhattan—New York County) - Bronx—Bronx County) - Brooklyn—Kings County) - (Queens—Queens County) - (Staten Iisland—Richmond County). Most historic and ancient borough is Manhattan, better known as New York. Its extreme length North to South is 36 miles encircled by the East and North (Hudson) rivers. Although several

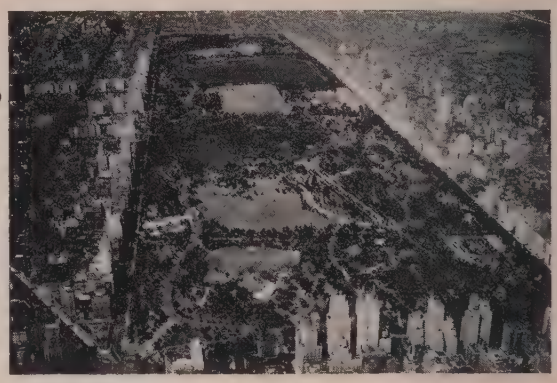
STUYVESANT TOWN and COOPER VILLAGE—East Side—Manhattan

navigating explorers have claimed of having centered at its harbor since 1524, recording history of the Manhattan goes back to 1613 when the city was settled, when America was still a wilderness. The island believed to have been purchased from the Indians for $24 worth of trinkets. Today same real estate is estimated to be worth about $11,000,000,000. In the year 1653 the area was incorporated and called the New Netherland. O n April 27, 1789 George Washington was inaugurated as first President of the Union.

Three centuries and a half have passed with the last fifty years the most historic era not only for New York but for America as well. The city of today would have been a fantastic dream to New Yorkers of a half century ago. And yet here we are in this dream city of New York, the largest, most progressive and cleanest city in the country.

As this metropolis grew so did its Greek population too. The first Greek to enter legally into the U. S. was in the year 1847. Up to 1864 the total number of Greeks was 77, but in 1907, 36,580 were admitted and in 1925, the high water mark of Greek immigration for an individual year, 46,283, were admitted. — Total Greek immigration to America is close to half a million. Now most of these immigrants came to the big cities, New York, Chicago, Boston, New Orleans, etc. The first Greek church was established at New Orleans in 1867. Hard labor was the initial occupation of Greek immigrants as well, but soon they began to spread to various fields and businesses, such as restaurants, confectionaries, flower shops, theatres, ship-owners, furs and the professions.

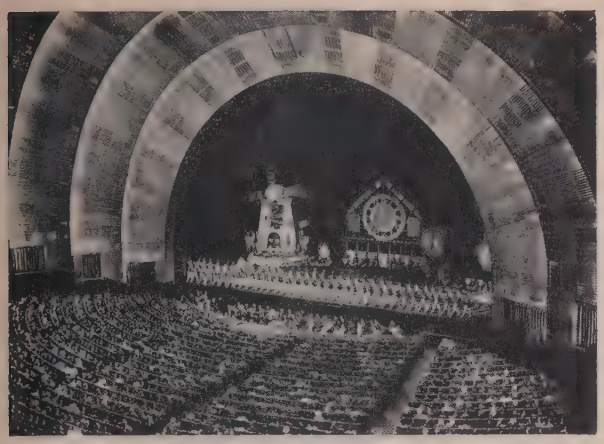
Out of some 345 Greek churches in America, 18 are located in the New York area. Greeks on the eastern seaboard support many fraternities and institutions. Thousands of them served in both world wars under the stars and stripes. Those who stayed behind contributed generously to the services and the war loan drives. Institutions that started more than 50 years ago in New York and are still going



AIR VIEW OF BEAUTITFUL CENTRAL PARK

strong: The Atlantis Daily; The Atlas store, known earlier as the Greek-American News Co.; Counes Candies; Lekas & Drivas, importers of Greek products; John Albans, importers; Dorros, pioneers in wedding wreaths; the Greek Cathedral. Greek-Americans who won national fame: Jim Londos, world's wrestling champion; Demetrioos Tofalos, world famous athlete; Lou Tellegan, actor; Thalia Sabanieva, opera singer; Madame Charissi with her eleven dancing children; George Rigas, movie actor; Ulysses

VIEW OF THE 1,100-FOOT TRANS-ATLANTIC PIERS



RADIO CITY MUSIC HALL

Lappas, opera star. All these had their start here in the old days.

Newer names:: Andrews Sisters, the famous singing trio; Spyros Skouras, president 20th Century-Fox Film Co.; Elia Kazan, America's top director; George Coulouris, Broadway stage star; Dimitri Mitropoulos, the famous conductor.

Other top artists: Nicola Moscona, leading Met basso; Anna Xydis, celebrated pianist; Vassos Argyris, operatic tenor; Elena Nicolaidi, European singing star; Katina Paxinou, movie actress; Constantine Callinicos, pianist; George Guetary, a musical play celebrity; Joan Baxter, singer; Condos Bros. dancing team, etc., etc. In addition there are the variety artists, the actors and performers who came from Greece to furnish entertainment for the Greek communities in America. All of them, made New York their headquarters.

Among attorneys who came from Greece we should mention John Stefanides and Georbe J. Chrisikos.

Wish you all a Prosperous New Year!

* *

NEW YORK, N. Y. — Lovely Miss Kiki Andriopoulos, daughter of Mr. and Mrs. Nicholas Andriopoulos, of Forson Hills, L. I., was married recently to Nicholas Caviris, son of Mr. and Mrs. Isidor Caviris of New York, at the Greek Cathedral. The procession to the altar of the bride, escorted by her father was magnificent, with many white flowers on display. The ceremony was solemnized by Rev. V. Papadopoulos of St. Gerassimos Church and Rev. Ch. Papachristou of Mt. Vernon, New York. The charming Benediction of Rev. V. Efthimiou, dean of the Cathedral climaxed the event which was witnessed by a huge group of friends and relatives who filled the church to capacity. Best man's duties were performed by George Michalos. Maid of Honor was Miss Rita Andriopoulos, the bride's sister. Bridesmaids were Miss Argie Caviris, Miss Eleanor Caviris, Miss Georgia Bakalis and Miss Georgia Andriopoulos. Lavishly and highly decorated with flowers was the Grand Ballroom of the Statler Hotel where some five hundred selected guests dined and danced to George Kravas' orchestra, featuring charming Basilia Michell, who sang beautifully. The newlyweds will reside in Kew Gardens, L. I. The groom's parents hail from the Island of Chios, owners of the famous Broadway Cafeteria. The bride's side are from Nafpactos, Greece, and are well established in the flower business in Long Island, N. Y.

MR. and MRS. N. CAVIRIS

* *

WASHINGTON, D. C. — Miss Catherine Gloria Shoris, charming daughter of Mr. and Mrs. John D. Shoris of New York, now residents of Silver Spring, Maryland, became the bride of Bradford Minor Patterson, son of Mr. and Mrs. Harold C. Patterson of Arlington, Va. The bride was given away by her father at St. John Church of Forest Glen, Silver Spring, Maryland, where the ceremony took place. The marriage was officiated by the Pastor, Rev. Joseph R. Kennedy. Best man for the event was Cameron Patterson, brother of the groom. Maid of Honor was Miss Helen Hope Downhan. Bride's maids were Mrs. Phyllis Thompson, Mrs. Sophie Basilako, Mrs. Virginia Smith and Grace Buser. The wedding was witnesed by a selected crowd of relatives and friends who arrived from many parts of the country. A reception with dance followed at the "Catholic Daughters of America Hall" in Washington, D. C. The couple spent their honeymoon in Florida, and will reside in Arlington, Va. The groom attended Fishburne Military Academy and Trinity College in Hartford, Conn.

MRS. B. M. PATTERSON

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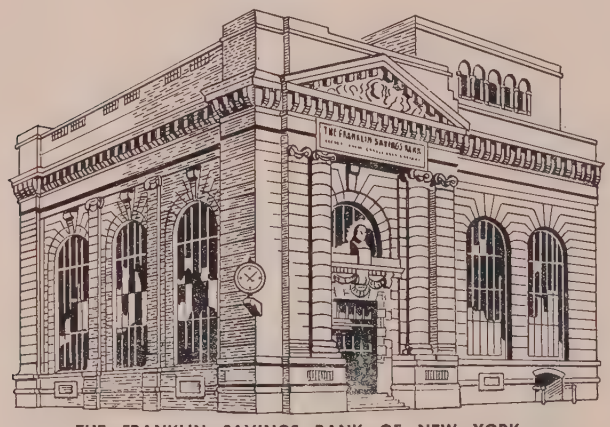
Ninety Years Young

On December 12, 1950, The Franklin Savings Bank in the City of New York will celebrate its 90th Anniversary. Opened for business just after the election of Abraham Lincoln, and on the eve of the Civil War, the original corporators chose to name their Bank after Benjamin Franklin, the Father of Thrift.

The Franklin, a mutual savings bank operating for the benefit of its depositors and the community, has grown from eleven depositors and $1,005 in deposits at the end of 1860, to more than 100,000 depositors and over $175 millions in



THE FRANKLIN SAVINGS BANK OF NEW YORK

deposits today. In the intervening years, more than $84 millions have been paid in dividends to depositors and over 750,000 individual accounts have been opened.

Since its founding, the Bank has been located in the Times Square area at the corner of 42nd Street and Eighth Avenue, and is one of the few New York banks which has never changed its place of business. The present building, with its revolving clock (the first of its kind in the world), is a familiar landmark to New Yorkers and visitors to the City.

The depositors of The Franklin are as cosmopolitan in character as Times Square (the Crossroads of the World) from which many are drawn. They represent every race, creed and nationality. Approximately 8,000 of these depositors are Greek or of Greek descent, and to assist them with their business, it has long been a policy of The Franklin to employ Greek-speaking personnel. At the present time, Mr. John Belasco, well-known columnist of THE ATHENE, and Miss Christina Voutsas handle these transactions and make translations of the many items of mail received from Greece and the Greek-speaking colonies in all parts of the world. In addition, there employees of the Bank speak French, Italian, Spanish, Croatian, Swedish, Norwegian, Polish and German.

Since 1926, the Bank has maintained a Foreign Remittance Department, serving both depositors and non-depositors who send benevolent remittances abroad. From a small beginning, this business has increased until today the volume is more than twenty times what is was in 1926. A substantial portion of these funds is sent to Greece for relatives and friends of Franklin customers.

The services provided by the Bank today are vastly different from those of 1860. Then, practically all business was transacted on a "strictly cash" basis, with very little use of checks which today form the main instrument of exchange. At that time, too, the only functions performed were those of receiving and paying of deposits, while today, in addition to these functions, the Bank handles Christmas Clubs, sells Life Insurance, sells and redeems U. S. Savings Bonds, and sells savings bank money orders for domestic use and Travelers Checks for use anywhere in the world.

During these past ninety years, the Franklin has always endeavored to improve its service and adapt itself to the needs of the times and the requirements of its depositors. In addition, there has always been evident a real desire to make friends among the people it serves. Today The Franklin Savings Bank looks forward to the future with confidence that it can continue to perform its designated role in the field of banking.

KING PAUL NAMES 1951 HOMECOMING YEAR

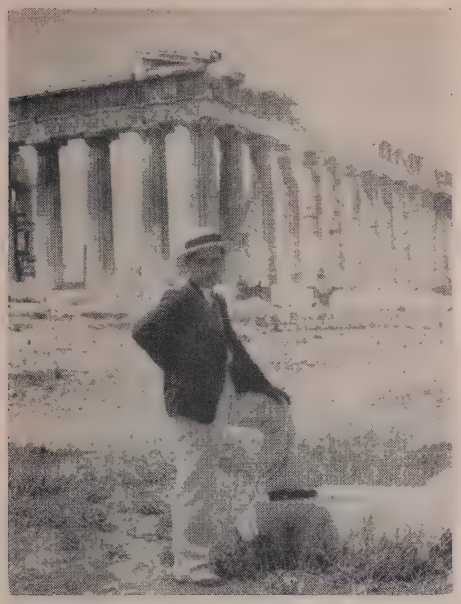
(Continued from Page 38)

and Queen shook hands warmly with each of us. Then we had cocktails and chatted with anyone who happened to be near. Their Majesties laughed gaily about the antics of their children and joked about our quick efforts to see Athens. It was all more democratic than anything of the kind I'd seen elsewhere."

In the Los Angeles Times, Gene Sherman reported: "One of the nicest things about Athens is the royal family King Paul and Queen Frederika received our party in the royal palace for cocktails Both were completely charming. The King is a big man with slicked-down blond hair, a notched monocle jammed in his eye and a ready laugh. His English is flawless. The Queen is a pert and vivacious lady who exudes a great pride for Greece and a vast interest in the rehabilitation of her war-rocked subjects."

With all these impressions, I concur most heartily. We know that an equally cordial welcome and a true sense of hospitality awaits all Americans and Greek-Americans planning to visit Greece. Greece needs the benefits of tourism which have been so valuable the past two years to the economy of other European nations. The American dollars that tourists and homecoming visitors will spend in Greece during the Homecoming Year of 1951 will not only give them the pleasure and education that travel brings but will be of great assistance to the Greek economy and the exchange of goods will among our peoples.

We in TWA intend to do all we can to achieve this objective of increasing Greeces tourist business, particularly in the Homecoming Program. And, as I told their Majesties in Athens, we hope that they may soon be able to visit our country so that we may return this most gracious hospitality.



JOHN BELASCO photographed at the Parthenon on his last visit to Greece. Staff member of the Franklin Savings York city. Mr. Belasco is also a columnist and friend of Athene. He was born in Issari, Arcadia, Greece.

DEMETRA VAKA'S AUTOBIOGRAPHY

(Continued from Page 35)

the Turkish Empire—Constantinople to go to Russia.

Wilhelm blew up at Salisbury's proposal, seeing in it another instance of British perfidy, calculated to destroy the growing friendship between Germany and Russia. Why he should have reasoned thus is not clear, but everywhere we went we heard this story, often in great detail. Oddly enough, it eventually turned out to be true.

Along with these political rumors, the Rumanians were bubbling over with the satisfaction afforded them by the marriage of their crown prince to Princess Marie of Saxe-Cobourg, who was, on her father's side, a grand-daughter of Queen Victoria, and on her mother's, the granddaughter of the Czar Liberator, Alexander II. By becoming related to those two great powers, the Rumanians felt their prestige rising visibly. Besides Marie was beautiful as a legendary princess. Clothed in the best Paris could produce, she wore her raiment with the grace of a theatrical star.

Their crown-princess suited the Rumanians in every respect, as if she were made to order. Already she had given them an heir, and declared that she intended to have many more children. And in gushing over Marie, the Rumanians were not exaggerating. One had only to lay eyes on her to see she was all they claimed. The doubt that crossed my own mind was whether she herself was satisfied. With her birth and beauty might she not feel that this little Balkan kingdom was too small a stage for her? Would not the throne of England have fitted her better than it did Mary? Would she not have made a more suitable Empress of Russia than that shy cousin of hers, Alix of Hesse-Darmstadt?

(To be continued)

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For a Taste Treat Visit a Peter Pan Snack Shop

St. Andrew's Women's Club Aids Church Drive

The St. Andrew's Women's Club has been an auxiliary of the St. Andrew's Greek Orthodox Church of Chicago since its existence. It has been its mainstay and faithful supporter for the past 24 years. The Women's Club has always endeavored to raise monies for its church and its one big event each year is the Annual Ball which takes place a few days before or after the feast of St. Andrew which is the 30th of November. This is a formal affair, and it is looked forward to by all the Greek Communities of Chicago, which support each other.

In recent years a new affair was begun. In the month of October a small tea was given as a "get together" after the summer vacation. About

MODELING AT THE FASHION SHOW: Mrs. Jack Wilson, Mrs. Geo. Assimos, Mrs. R. Brown.

10 years ago a showing of furs was held by one of the leading Greek furriers of Chicago, and the following year the Club held a "Hat Fashion Show". This idea of a fashion show grew, so that this year the Club had to go beyond its Church Halls to accommodate the Fashion Show enthusiasts. On October 21st, the St. Andrew's Women's Club held a magnificent Fashion Show at the Designer's Salon of Bonwit-Teller. Chairman of the affair was Mrs. Nick Venson. It was elegant and very successful. For the first time, it included and invited the men to attend and rewarded them by a lovely cocktail party after the Fashion showing. The Club was honored by the presence of His Excellency, the Minister Mr. George Kapsambelis, and Mrs. Kapsambelis, and by the Who's Who in the Greek society of Chicago.

The big event of the year, the 24th Annual Ball is taking place Monday evening, November 27th, 1950, at the beautiful Greek owned Aragon Ballroom. The Chairman of the Dance is Mrs. George Annes, who is well supported by a very capable commttee, Mrs. John Maras, Ticket Chairman; Mrs. Peter C. Pappas, Ad Book Chairman, and Mrs. Gus Landers, Flower Chairman, and a reception committee of its past presidents and advisory board, and Committee Chairmen.

The executve board is composed by Mrs. Constantine J. Pappas, President; Mrs. George Vourvouias, Vice-President; Mrs. Vasilios Vaselopoulos, Recording Secretary; Mrs. Nicholas Karras, Corresponding Secretary, and Mrs. Carlesh Jackson, Treasurer.

SNAPPED AT FASHION SHOW RECEPTION: (Left to Right) Mr. Geo. Kapsambelis, Consul General of Greece in Chicago; Mrs. Constantine Pappas, President of St. Andrew's Women's Club; Mrs. Geo. Kapsambelis and Mr. Canellopoulos.

SEEN AT THE BONWIT-TELLER FASHION SHOW: (Standing) (L to R) Mr Constantine Pappas, Mrs. J. Maras; Mrs. N. Venson; Mr. N. Venson; Mrs. Const. Pappas; Mr. Geo. Assimos; (Seated) Mr. J. Maras; Mrs. Geo. Assimos.

JAMES GREGORY

1950 Man of the Year

JAMES GREGORY, well known Chicago theatrical magnate has been named man of the year at the St. Andrews Greek Community on Chicago's north side due to his active participation in the community's drive on behalf of the new church building they are planning on fashionable Sheridan Road.

He is chairman of the November 27 Aragon Ballroom fund raising community dance, and he has pledged to raise $50,000 during the year all by himself.

St. Andrews celebrates on November 30th annually and around this time all church activities are intensified. This year however the emphasis is more pronounced due to the drive which keeps all St. Andrews' organizations busy.

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HELLENIC DISPLACED PERSONS ALLOCATION GREAT AHEPA ACHIEVEMENT, SAYS CHRIS ANTON

"Ten thousand displaced persons will be allowed to enter the United States from Greece, and the Ahepa has been recognized by the State Department as the official volunteer agency to guide or to process rather these people to their destination once they make their application for entry into this country That in effect is the greatest achievement of the Ahepa", declared Mr. Chris Anton of Chicago, an important member of the Ahepa Displaced Persons Committee and one of the instigators, if not the main instigator of this movement.

Mr. Anton, a leading Chicago business man is definitely excited about the whole affair and well he might be, since the admission into the United States of these worthy but unfortunate Greeks augurs well for the sponsors and everyone responsible for the whole movement.

Printed "Displaced Persons" applications are now being mailed to the 365 Chapters of the Order from Washington headquarters. A displaced person

CHRIS ANTON

to qualify for U. S. entry must be a native of Greece, and the period during which the applicant has been displaced must have been on or after January 1, 1940 and up to and including January 1, 1949.

The procedure is as follows: The sponsor should write to the D. P. who upon receipt of the invitation will appear before a local American consular official requesting his name be placed on the D. P. List. He is given a number which the D. P. sends to his U. S. sponsor. The latter applies for an application from his local Ahepa chapter or some other organization having such applications. The sponsor swears to an affidavit that he will give the D. P. employment without any one else in his employ losing his present job. Sponsor also certifies as to his financial stability thus guaranteeing that the D. P. will not become a public charge. Upon verification by the Order of Ahepa, the application is forwarded to Greece where the D. P. must be certified by the local authorities, that is the mayor or the village board. Those authorities will certify as to the moral character, ideology and health of the applicant. Having been certified in this way, the American consul will then issue the proper visa for the applicant to come to America.

Mr. Anton further states that the cost to the sponsor for each D. P. shall be $330.00 of which $230.00 will be the transportation and the extra $100.00 will be used by the D. P. Committee to care for the applicant while on route. For more information one should apply to the nearest Ahepa chapter.

Mr. Anton's jurisdiction as a member of the Displaced Persons Committee is Chicago and the West. His many services to Ahepa, the Greek War Relief and the community in general for many years, qualify him to serve on this commttee. In fact no better man could have been chosen for this job.

SEASON'S GREETINGS

from the

OFFICERS and MEMBERS

of the

3rd DISTRICT

Pan-Arcadian Federation of America

•

ARISTOTLE COLLIAS

Governor

A MESSAGE OF GOOD CHEER TO ALL ARCADIANS FROM MR. WILLIAM VASILOPOULOS NEW PRESIDENT OF THE PAN-ARCADIAN FEDERATION

The new president of the Pan-Arcadian Federation of America, Mr. William Vasilopoulos, extends his sincere holiday greetings to all Arcadians with the following appeal:

"At the national convention of our Federation which took place at Washington, D. C., this year, I was elected National President of our Pan-Arcadian Federation of America. This unanimous confidence in me by our compatriots moves me deeply, but at the same time it involves upon me the heavy responsibilites facing our order, particularly that of the disposition of the Tripolis Hospital.

Please feel assured that both I and my co-workers will do everything in our power to justify fully the expectations of the members. We shall spare no efforts or sacrifices to find the solutions mandated to us by the convention.

To accomplish this we need your confidence and the co-operation not only of the American Arcadians, but of Arcadians everywhere.

WILLIAM VASILOPOULOS
Supreme President
Pan-Arcadian Federation of America

CAN THE GREEKS COOK!
By
Fannie Venos
& Lillian Prichard

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His recent Concert at the 11th Street Theatre in Chicago was enthusiastically applauded by an overflowing audience. Papademas was born and educated in Greece.

His radio programs heard three times a week are very popular.

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New **HIGH-LOW FOOD STORE,** 110th Place and Western Avenue, Chicago and many others. Every job personally supervised by MR. C. PAPPAS himself.

WILLIAM G. HELIS NOTED ARCADIAN DIES IN BALTIMORE

WILLIAM G HELIS, universally known among the Greeks of America died July 26, 1950 at Johns Hopkins Hospital, Baltimore, Md. He was known as an oil developer and a horseman. He was born at Tropea, Arcadia, Greece.

During the last fifteen years or so. William G. Helis had shown an intense interest in Greek-American affairs. He was president of the Greek War Relief Association when he died, and he had served as supreme president of the Order of Ahepa for two terms. He was also high in the councils of the Pan-Arcadian Federation of America.

Mr. Helis, according ot the New York Times, made many gifts to his native Greece. In 1940 he turned over automotive and drilling equipment, including explosives valued at $1,000,000, for use by the Greeks in the fight against the fascists. And according to Dion A. Kitsos, president of Kitsos Oil Co., Helis left a fortune of $200,000,000.00.

His funeral at the New York Greek Cathedral was an impressive affair, with many bishops and priests officiating. Prominent Greeks from all over the country attended the funeral.

WILLIAM G. HELIS

VIEW OF THE MAGNIFICENT NEW SHOWROOM OF

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Rev. Daniel Gambriles Chapter

Member of the

Federation of Sterea Hellas

NAMED AFTER FOUNDER OF ORGANIZATION

Officers and Founder of New Chapter

(Left to right, seated) Nick Selimos, Honorary member; Rev. Daniel Gambriles, founder of the Chapter; Constantine Pappas, president; (Standing) J. Lalos, governor; Charles Antonopoulos, secretary; Aristides Zarkadoulas, governor.

"THE REV. DANIEL GAMBRILES CHAPTER" of the Feleration of Sterea Hellas, named after the founder of the organization, is not like any other chapter but a sort of an all inclusive body of select Roumeliotes from all parts of the country who believe in doing things in a big way. Their scope of activity will extend from here to Roumeli in Greece, and they will take in into this super-body additional members from time to time, until the membership is sufficiently strengthened in numbers and in quality to be able to put its program over. This program anticipates the establishments of worthwhile religious and social institutions here and in Greece, and the endowment of same in such a way that their usefulness will be perpetuated and it will not be necessary to run for help every so often, but all needs of the institutions will be provided for. At least that is the plan of the founder of the chapter, Rev. Daniel Gambriles, and it seems that the first converts to the idea agree with him and endorse fully his ideas. The chapter of course will co-operate with the Federation of Sterea Hellas in all respects. But in matters of policy it may make its own decisions, especially when important projects are to be undertaken.

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HAMMOND (INDIANA) GREEKS BUILD NEW CHURCH

PETER E. CAMBURAS, Architest

The St. Demetrios Church at Hammond, Indiana, was established in 1936 and ever since the parishioners wanted to build their own church edifice. This dream is being realized today. Ground breaking took place last August 27, following an Archieratical liturgy in which the Bishop of Chicago, Rev. Gerasimos officiated, assisted by the pastor of the Hammond church, Rev. Louis T. Greanias and several other priests from neighboring communities.

The plans call for the erection of a church and a parsonage to cost around $170,000. The new church will be located at Coolidge (171st) and Hohman Sts., Hammond, Ind. The property has a frontage of 200 feet and a length of approximately 900 feet. It wiil be finished in Indiana limestone and will have a seating capacity of 450 all told. A proposed building in the future will house the parochial school, various parish organizations, a gym and an auditorium.

Members of the board of trustees are: Peter Michales, President; John Rellias, Vice-President; George Korellis, Secretary; Dr. James Karellis, Corresponding Secretary; Thomas Coulis, Peter Tsouclos, Spero Gregory, Peter Sotos, and George Tangalos, Members.

GREETINGS FROM

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"Can the Greeks Cook"

Cook Book by Fannie Venos and Lillian Prichard

By DEMETRIUS TSESCOS

Today, thousands of Greeks all over America and even in the homeland are happy, because two mothers of Greek extraction are the authors of an all-Greek cook book. The new book is published by The Dietz Press, Richmond, Virginia.

Mrs. Fannie Venos and Mrs. Lillian Prichard are happy, too, but their work isn't finished — even after their book has been published. They thought their work was over when the manuscript was turned over to August Dietz, Jr., president of the Southern Publishing House in Richmond some months ago. The postman, however, changed their thinking.

Advance review copies of the cook book had been sent to editors, reviewers, home demonstrators, society and women editors some weeks ago by the publishers, besides to several hundred bookstores.

LILLIAN PRICHARD (left) and FANNIE JENOS (right), co-authors of "CAN THE GREEKS COOK!" a new book of ancient and modern Greek recipes and customs, printed in English. Dietz Press, Richmond, Va.

Naturally, a few of the books, here and there, got into the hands of the public. Then the fun started with letters coming in to the authors on every mail. Some had seen the book, others had heard about it, and all of them wanted a copy.

Both authors are married and have children. Yet between their household chores at Tarpon Springs —"the little Greece of America"—they manage to pound their typewriters in reply. Their present working hours are froom 9 A. M. until noon, but if the letters continue to roll in, both mothers have decided to extend their working day. Mrs. Venos, who collected and tested the 160-odd Greek recipes said "We expected to receive letters pertinent to the book from persons in this country, but we had no idea that the news could travel so swiftly and we'd hear so soon from people in Great Britain."

Neither of the authors were born in Greece, but both are of Greek descent—and both attest to the fact that all of the recipes are auhentic, tested with available American foodstuffs, and are planning the most unusual collection of ancient and modern Greek recipes ever gathered together in one volume.

Mrs. Fannie Venos is married to a prominent business man in Bath, Maine. Mrs. Prichard is the wife of Robert Prichard, well-konwn newspaperman of Tarpon Springs, Florida.

Besides the recipes in "Can the Greeks Cook!" the book contains many interesting and fascinating sidelights on the customs, superstitions and religious ceremonies of the Greeks. It is at Tarpon Springs, Florida, the home of the two authors, that one sees life lived as it is, and as it was, in Greece. Sport fishing, the sponge fleets, deep sea diving, the quaint and colorful boats made just as they were 2,000 years ago on the Mediterranean are all part of the background of the new book by the two lovely authors of Greek parentage.

"Can the Greeks Cook!" is well illustrated with pen-and-ink sketches by F. Richard Vranian, an artist of Armenian descent, who so quickly caught the true spirit of his neighbors work. Last year Vranian was commissioned by The Dietz Press to illustrate a children's book on "The Story of the Nativity".

In announcing the Prichard-Venos book, August Dietz, Jr., president of the Southern publishing house, says that this is the fourth title to be published this year during the 60th anniversary of his firm. Sixteen other titles will soon follow among which are two more cook books. "Can the Greeks Cook!" is handsomely done in the best style of the graphic arts with a full cloth binding. The dust jacket is printed in three colors giving the volume call of the charm of a real gift book.

LAFKADIO HEARN'S MOTHER

(Continued from Page 29)

obscure and dark pages of history.

But as far as the Greek is concerned, he knows, for he paid the price. The Ionian Islands formed the boundary line and its people were strongly influenced by the Latins. There were compromises and with the passing of the centuries, the bitterness gave way to more friendly intercourse. The natives spoke Italian as well as Greek. So it is not at all impossible that Tessima was a part of this compromise. We know for a fact, that many Greeks of Corfu and the other Islands bear Latin names, but they are more fanatically Greek than their brothers who bear Greek names.

As for the name Rosa, which is strictly Latin, the Greek translation is Triantafylia. It is a name borne by many Greek girls. But can you imagine the sophisticated Irishman calling his wife by that tongue-twister! He merely translated it to its Latin equivalent. As for the majority of the Greek girls who bear the name, they cut it in half and call themselves Fylia.

Lafcadio Hearn was often at a loss in explaining his restlessness, his passion for all that is exotic and full of the essence of dreams. But had he returned in his mature years to his place of birth and basked in the beautiful Mediterranean climate, where the sky is an infinite blue and had he taken a walk in the night through the hills of Lefcadia, where the stars seem low enough to grasp in your own hands, the dream he describes in his "Dream of a Summer Day" would have assumed reality. For he was actually describing subconscious pictures of his childhood in the Isle of his birth.

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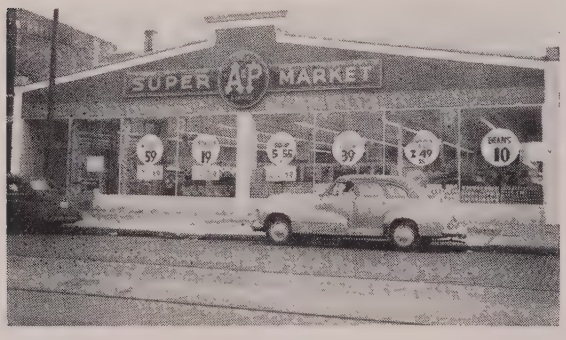
REALTY NEWS

The aoove valuable transfer corner property was purchased recently by Andrew G. Kanelos of the Kanelos Building Corporation, for a reported $650,000. It is located at 2800 Milwaukee Ave. (Cor. Diversey) in Chicago. Peter G. Maniates, well known Chicago realtor represented the buyer. Andrew G. Kanelos, an outstanding Chicago business man, and a nationally known candy manufacturer at present owns over five million dollars worth of real estate, mostly in Chicago. The Milwaukee-Diversey corner property described above is one of the best business locations in Chicago.



This one-story brick structure at 3607-13 Fullerton Ave., Chicago, was purchased for $75,000 by Mr. and Mrs. Harry Carson. Mr. Peter G. Maniates handled this deal also. That it is a good investment is plainly shown.

Mr. and Mrs. Harry Carson are popular in a wide circle of friends. Mrs. Carson is secretary to Mr. Andrew G. Kanelos, President of Andes Candies, Inc., having been associated with him in that capacity for 25 years.

This is the future home of Mr. and Mrs. Peter G. Maniates, which has just been purchased by them. It is located in Oak Park's (Ill.) exclusive residential district, at 1001 N. Marion Street. Mr. and Mrs. Maniates expect to occupy it by the first of the year.

Congratulations are already pouring into the Maniateses from their many friends, including Mr. and Mrs. Andrew G. Kanelos; Mr. and Mrs. S. J. Gregory; Mr. and Mrs. George Becharas; Mr. and Mrs. Joe Farago, etc. Our congratulations to Mr. and Mrs. Peter G. Maniates.

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ARCADIA IN AMERICA

To Louis P. Maniatis,

As toastmaster of the Pan-Arcadian banquet on August 24, 1950, at the Statler Hotel in Washington, you properly used Webster's definition of **Arcadia** to explain why the American pioneer displayed so strong a preference for this place name. At least twenty-seven of the States in the Union have places named after the land of Arcas, the son of Zeus born of the nympth Callisto. But in all fairness to the Cretans this name probably originates from the Arcadia of Crete where Zeus was born!

The godfathers of American places knew of the smiling Arcadian plains, the land of pastoral simplicity. Pioneer Nosh Comstock actually fancied the valley in the Trepealeau County of Wisconsin as resembling the Arcadia of idyllic joys. In 1874 he persuaded Sarah Mercer (previously known as Mrs. Davis Bishop) to christen their budding community Arcadia. Today this American Arcadia has 1800 inhabitants, but how many of them associate their town's name with the home of the first Greeks? California's Arcadia in Los Angeles County is the largest with about 9,000 residents. Florida's Arcadia in the DeSotto County comes next with a population of about 4,000. And the Arcadias in North Carolina and Louisiana are third on the list with about 2,000 each. They may recall the land of the shepherds and the huntsmen of yore, but why the Pennsylvania Coal and Coke Company chose the name Arcadia for their mining town in Indiana County is anybody's guess. It is not the dress that makes the monk! The Arkansas History Commission, however claims that the Arcadians of their State in the Nevada County believe their place has the likeness of Arcady.

Arcady is the poetic form of Arcadia, which is used to designate beautiful spots as the Arcady of Montecito in California and the Arcady of Lake George in New York, the summer home of "fun loving people who appreciate the finer things in vacationing." This idea of simple pleasures and contented lives is associated with the rest of the American Arcadias to be found in Kansas, Iowa, Michigan, Missouri, Nebraska, Oklahoma, Georgia, Illinois, Montana, Ohio, Rhode Island, Washington, Texas, Maine, Utah, Virginia and in a number of other states of the Union. In 1849 John Shafer and Daniel Wattz founded Indiana's Arcadia in Hamilton County, but how many of those who plotted the Arcadias of the New World had felt like the poet, who made the name Arcadia even more attractive to the freedom loving American pioneers. The poet's name is not known, but in 1836 his lines on Arcadia in the War of Greek independence were published in Atkinsen's Casket, a literary magazine of Philadelphia:

To Arcady, to Arcady
Bear me, Thou, whose power I own,
By whatever title known,
Spirit of the blest!

Drooping spirit, raise thine eyes
Lo, where Tripolitse lies . . . .
See where stalks the warriors ghost,
Calling on yon embattled host,
For the native land to die, or ere they yield.
See you not their columns form,
Mark you not the rush, the storm,
Hear you not the shouts that speak
Triumph to the gallant Greek!
Hark! the distant hills around,
In echoes, join the glorious sound;
It is the voice of Victory,
The Turk is fled, and Greece is free!

And with love to aid, and you,
Bland magicians, it may do;
With love and you, the wilderness may be
An Arcady, a golden Arcady.

Yours truly,

Washington, D. C.
August 27, 1950 Chas. G. Lagoudakis

THE TIBETAN TULKU OF TIKSE

(Continued from Page 15)

is the custom in still medieval Tibet, his ankles were encassed in heavy shackles, and his neck in a large wooden cangue. Thus attired, he roamed about the streets of the capital for about a year, a sight for all see and ponder over.

Some officials, however, took pity upon him, and through their intercession the iron bands of his ankles were removed. But he still retained the cangue. This cumbersome instrument was only removed another year later, on the repeated demand of the Chinese residency.

Whereupon, our friend became intimate with the representative of the Kuo Min tang in Lhasa, going as far to change his name and dress to those of a Chinaman, and even accepting to work as a secret agent in the pay of the Chinese government.

I hear now, that well pleased with his new occupations, he did not after all return to Tikse. Our versatile hero ended his life in the latest impersonification, only a short while ago — a somewhat inglorious end for one from whom far more was perhaps to be expected.

Season's Greetings

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and St. Helen Church

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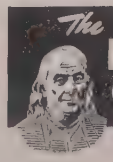

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FROM

WILLIAM VASILOPOULOS

OF CHICAGO

NATIONAL PRESIDENT

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CHICAGOANS VISIT GREECE

This is the famous ascending Kalavrita railroad. Mrs. Ethel Spiropoulos and Mr. Spiropoulos (seated) are about to board it.

(Center) Mr. Spiropoulos at the monument from where the Olympic races light their symbolic torch.

(Right) A quaint fountain near Kalavrita.

Mr. and Mrs. Theodore Spiropoulos of Chicago, owners of the well known Maple Leaf Restaurant and Candy Store at the Chicago Loop, visited Greece, and particularly historic Kalavrita which is Mr. Spiropouos' birthplace. They are enthusiastic with the Greek countryside, the Islands and especially Athens. They urge everybody who can to visit Greece. Kalavrita they found to be devasted but the town is being re-inhabited from neighboring villages.

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And packing young dreams in soul's knapsack,
You fought the battles of all humankind,
The combats of freedom against every attack.
Greece cannot repay for what you have done,
As history mentions others who did the same,
So satisfy yourself with your name on a stone,
It is far better than statues in a Hall of Fame.

Pyrrhus John Dellas

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS of AUGUST 24, 1912, MARCH 3, 1933 and JULY 2, 1946

of ATHENE, published quarterly at Chicago, Ill., for October1, 1950, State of Illinois—County of Cook.

Before me a notary public, in and for the State and County aforesaid, personally appeared Demetrios A. Michalaros, who, having been duly sworn according to law, deposes and says that he is the owner of the Athene and that the following is to the best of his knowledge and belief, a true statement of the ownership, management of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in Section 537, Postal Laws and Regulations.

1. That the names and addresses of the publisher, editor, managing editor, is D. Michalaros 919 Wellington Ave., Chicago. Business Manager, John Dariotis, 3503 S. 53rd St., Cicero, Ill.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders, owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address as well as those of each individual member, must be given.) Demetrios A. Michalaros, 919 Wellington Ave., Chicago.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

DEMETRIOS A. MICHALAROS

Sworn to and subscribed before me this 19th day of October, 1950.

W. JONCKE

(My commission expires March 25, 1954)

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STUDIES IN FOLKLORE ENCOURAGED

ATHENS, GREECE — Greek writers are being given the opportunity to display their talents in a contest announced by the Linguistics Institute of Athens. A number of manuscripts in the fields of folklore, linguistics, philosophy, topography, toponymy and related fields will be awarded prizes.

Contest rules provide that all manuscripts be submitted by March 25, 1951.

The field of folklore in Greece is of an extremely great wealth and has in the past attracted the attention not only of Greek scientists and writers but also of famous foreigners such as Goethe, Legrand, etc. The late professor of the University of Athens, Nicholas J. Politis, issued an anthology of folk literature which is considered a classic and in the past several years Mrs. Octave Merlier, wife of a professor at the French Institute, Athens, Greece, has been touring the countryside and recording famous folk music and ballads.

Concern for the preservation of this invaluable heritage of the Greek nation has been often expressed in some quarters and it is justified to believe the contest of the Linguistic Institute is an effort in this direction.

THE EDITORIAL ROOM

A spacious room, almost a floor,
white walls, white ceiling and
three rows of collonades.
Numerous desks and many typewriters
in line or disarray,
scattered about.
File baskets, papers,
inkwells, pens and pencils.
Men and women intently stooping,
old ladies and young girls,
colored men and colored women,
are all working — writing
or pounding on typewriters,
talking nonsense to break the monotony
or discussing some serious subject.
A beautiful girl just passed before me,
blonde with big blue eyes, wearing glasses . . .
I was jotting down on paper,—what?
The telephone girl called,
Miss "society" you're wanted on the phone . . .
This disruption,—the blonde girl and the
telephone girl—distracted my thoughts;
I cannot proceed with my description,
but . . . anyway,
—that's the editorial room.

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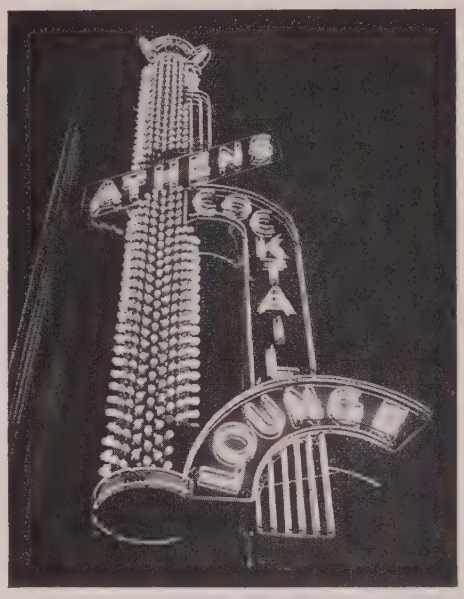

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ELIA KAZAN—Genius of the Theatre

(Continued from Page 5)

that expert help, and realize that the studio must have the attitude, 'All right, we've given you all this. Now show us what you can do'."

That sounds as if he might be modest, and he is. More than that, he goes out of his way to blow Kazan down.

Directing, he has the confidential approach. He huddles with his players, talking so low that he can't be heard by anyone ten feet away . . . Between scenes, like most people popping with ideas, he's restless. He paces. "I've got to overcome that," he admitted early. "I'll burn myself out in about four weeks if I don't." He keeps telling himself: "SIT DOWN!"

He's friendly. He likes to be with people, talk with them, listen to then. He's responsive to people, and they're responsive to him. He talks fast, and he thinks fast, and he has a quick sense of humor. If he's "tightened up" inside, he doesn't show it on the outside. It's easy to feel at ease with him—because he gives the impression of being at ease with everybody around him. At the same time, he gives an impression of unlimited energy, artstic sensitivity and a decisive awareness of what he wants.

He never smokes and seldom drinks. "In fact, I don't do anything except just work hard," he quips. "A fine joke I played on myself when I set out to be a director!"

Maybe those six years spent as an actor delayed his debut as a director, but they gave him an insider's knowledge of an actor's psychology. That is coming in handy now. He understands his players.

He is married and has four children: Judy 12, Chris 10, Nick "the Greek" 3, and a year old daughter who hasn't been named yet.

FRAGMENTS OF FAMOUS CLASSIC SCULPTURE FOUND

ATHENS, GREECE — Archeologists conducting excavations on the island of Samothrace (Greece) in the latter part of July, unearthed a hand and a finger of the celebrated Greek statue, Winged Victory of Samothrace.

The discovered hand of this masterpiece is reported as being open. Not, as had been believed, holding a trumpet or crown.

The archeological expedition which made the find is headed by Dr. Karl Lehmann of the New York University Institute of Fine Arts. The group has been working for the past two years re-excavating the precinct of the Victory of Samothrace in the hope that new pottery and other archeological clues would be found which would yield a closer dating of the renowned sculpture. The Winged Victory, which has been housed in the Museum of Louvres (Paris, France) since 1863, is believed to have been created between 300 B.C. and 150 B.C.

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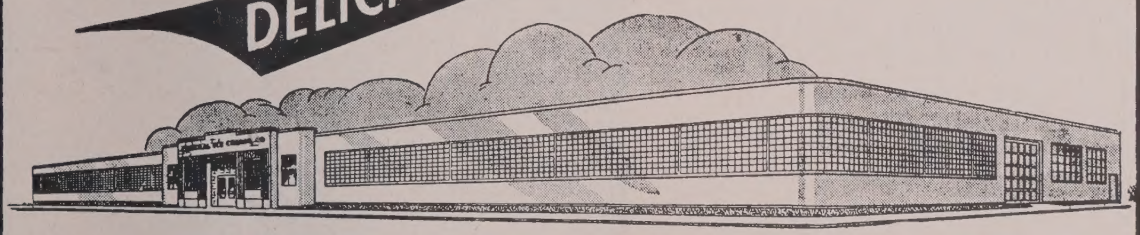

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Cipriot Delegation arrives in America to plead for union of the Island of Cyprus with mother Greece. Cyprus is now held by England. Its inhabitants have been Greek for thousand sof years.

Seen in the photograph above are: (Left to right) Paul Ralli, Sec'y of the Cyprioto Delegation; Spyros Skouras, President of 20th Century-Fox Film Corp.; Bishop Kyprianos of Kyrenia (Cyprus) Chairman of the Delegation; and Messrs. N. Lanitis, St. Loizides, of Cyprus, members of the delegation.

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